Chas H Bronsdon
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December 1948

MOUNTAIN PEAKS

OF

PROPHECY

AND

SACRED HISTORY

By

W. H. Cossum, M.A.

THE EVANGEL PUBLISHING HOUSE.

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CONTENTS

I. PROPHECY—Value of Prophetic Study—God Vindicates Himself—The Past Pledges the Future.

II. THE INDESTRUCTIBLE JEW—The Chosen of God—The Miracle of the Ages—His Dispersion and Restoration.

III. THE ZIONIST MOVEMENT: Dreyfus, Herzl, Hirsch, etc.—Unconscious Fulfillers of Prophecy—Mesopotamia—Palestine—Pathetic Destiny.

IV. JERUSALEM—The Religious Center of the World—The Temple—The Great Feasts—Her Wealth—Often Destroyed—Worst Yet to Come.

V. THE LAND OF ISRAEL—Promised to Abraham—Her Conquest—The Mediterranean Sea and the Persian Gulf—Present Movements in and Toward Palestine—Her Railroads, etc.—The Glory of the Land.

VI. THE JEW AND PENTECOST—Israel the Key to Human History and Human Destiny—The Jew Interprets Pentecost—The Jew and Evangelization—Overlapping of Dispensations.

VII. ANTICHRIST—Spirit of Federation—Islam and Israel—Rationalist Jew and Christian—The Triangular Marriage—Young Turk and Mesopotamia—The Great Tribulation.

VIII. BABYLON—First and Second Babylon—Babel and Pentecost—Babel Disappears as Pentecost Develops—Rebuilding and Destruction of Second Babylon—The Jew and Wealth—Commercialism.

IX. THE COMING OF THE KING—Covenant of Jehovah with His Son, His Anointed—Adonijah and Solomon—Antichrist and Christ—"Born King of the Jews"—King of Truth and Love—His Rule in Righteousness and Peace.

CHRONOLOGY

B. C. 2300-1270. Early Chaldean Empire.
B. C. 1270-606. Assyrian Supremacy.
B. C. 606-536. Babylonian Supremacy and Babylonian Captivity.
B. C. 536-331. Persian Supremacy.
B. C. 331-28. Greek Supremacy.
B. C. 331-323. Alexander the Great.
B. C. 323-198. Egyptian Supremacy.
B. C. 198-166. Syrian Supremacy.
[B. C. 175-164. Antiochus Epiphanes.]
B. C. 166-63. Maccabean Rule.
B. C. 63-40. False High Priest.
B. C. 40 to Birth of Christ, Herod.

Restoration Under the Persians.

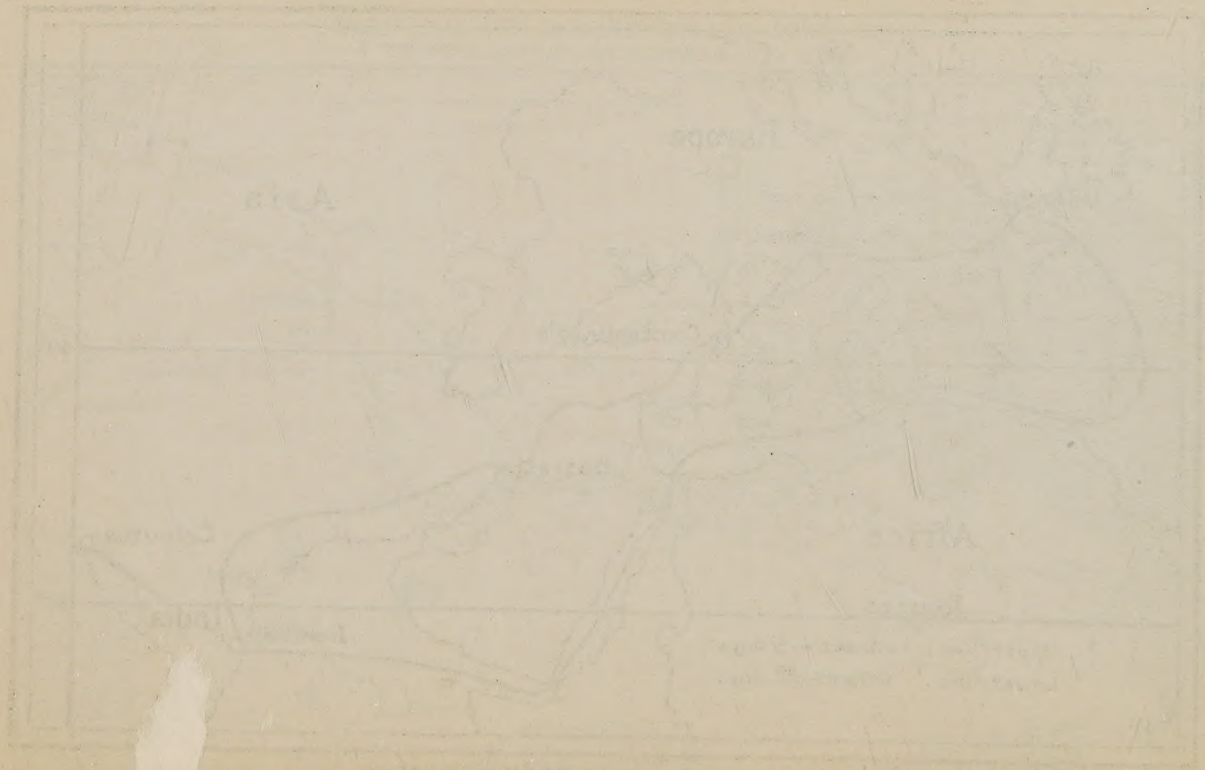
Cyrus, 536-529 B. C. Zerubbabel, 536 B. C. (50,000 people returned. Temple begins to be rebuilt.)
Cambyses, 529-522 B. C.
Smerdis 522-521 B. C. Temple Stopped, 521 B. C. Ezra 4:24.
Darius, 521-485 B. C. Haggai and Zechariah, 520 B. C. Temple finished, 515 B. C. Ezra 6:15.
Xerxes, 485-464 B. C. Esther.
Artaxerxes, 464-424 B. C. Ezra, 457 B. C. Ezra 7:7. Service restored. Nehemiah, 444-432 B. C. Neh. 2:1. Wall and city.

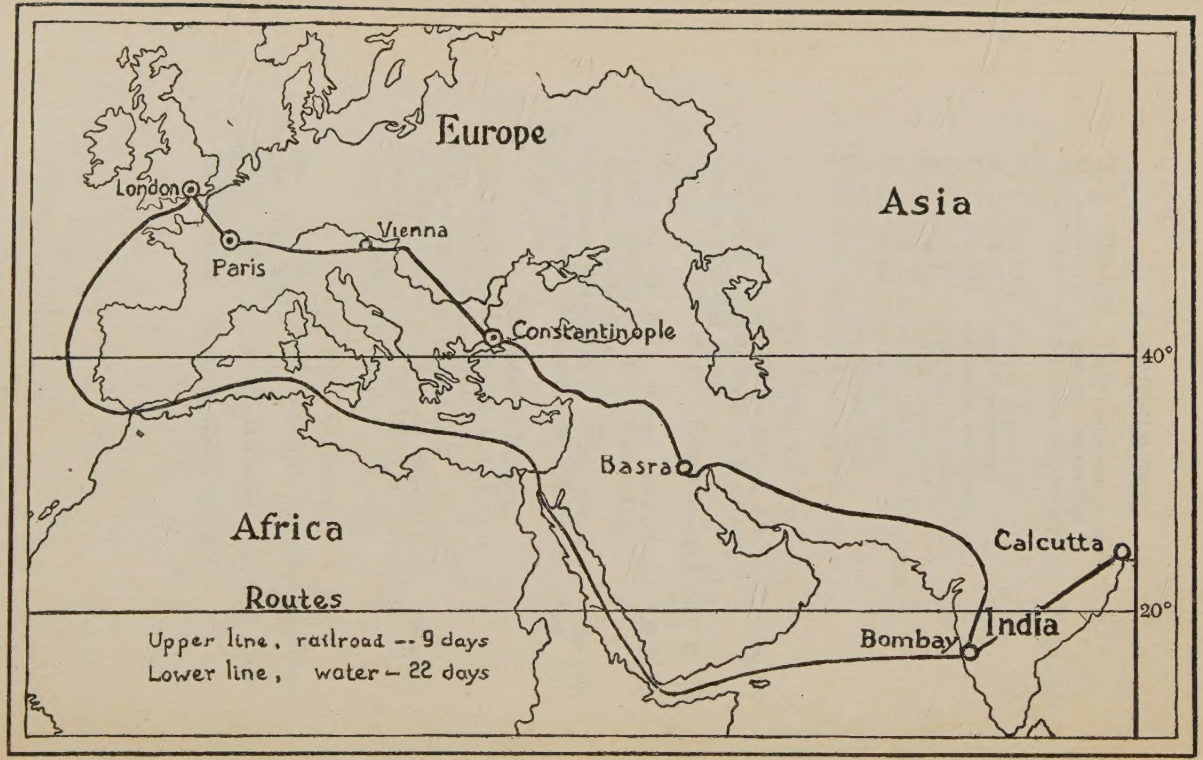
Comparative Periods.

Captivity of Judah, 606-536 B. C. 70 years.
Zerubbabel to Ezra, 536-457 B. C. 79 years.
Ezra to Nehemiah, 457-444 B. C. 13 years.
Zerubbabel to end of Nehemiah, 536-432 B. C. 104 years.
Temple, start to finish, 535-515 B. C. 20 years.
Temple to wall, 515-444 B. C. 71 years.

The Three Captivities.

First Captivity.—Under Jehoiakim. Daniel, companions and the vessels, 606 B. C.
Second Captivity.—Under Jehoiachin. 10,000; 7,000; 1,000, etc., 599 B. C.
Third Captivity.—Under Zedekiah, 588 B. C.





THE TWO ROUTES FROM LONDON TO BOMBAY

BIBLE LANDS—PALESTINE, MESOPOTAMIA, Etc.

THE FINAL BATTLE GROUND OF THE AGES.

PREFATORY

THESE lectures are not intended to be a final word on Prophecy, a dogmatic series of utterances from which none can differ unchallenged, but are merely set forth as MOUNTAIN PEAKS, blazings by the way, index fingers pointing in the right direction, thought producing suggestions.

When we begin the study of prophecy we desire details, finished and settled, and we desire others to furnish us with such finalities, but as we advance in our study we fall into the scripture movement, are willing to drop some of our detailed conceptions, and content with the grand, sweeping, general trend of prophetic movements in the Word, leaving the details to be wrought out in the day of fulfillment. Not that there are no details given, often in startling clearness, but we are rather impressed with what we believe to be the fact, that a great surprise awaits those *absolute* teachers who will brook no contradiction, and who *know* that things are to be just as they depict them. Some authors impress us with this dogmatic spirit.

A wise saying of the late Dr. F. L. Chapell of Boston has impressed us for years, to the effect that in nothing else are the various prophetic schools so clearly wrong as in declaring that the other school has nothing right. The final picture will be a composite of the central views of all schools.

There is much in the historic school, and the futurist is right also, but the greatest truth is probably in the harmonic thought. The historic tends to the great future consummation, and it is toward that that we desire our eyes to wander most often until they become fastened to it as the star of our hope.

It is with considerable diffidence that we permit these words of ours to go into book form, but we do so with the prayer that God will bless them to the glory of His own Name and that of His Son whose coming we shall hail with great joy.

W. H. COSSUM.

Norwood, O., Dec. 15, 1910.

I.
PROPHECY

EFORE I come to the main discussion I want to tell in a simple way the story of Israel; some of us need to be refreshed. You remember the call to Abraham and the promise to him, that he and his seed should have the land for a possession forever; not merely the narrow line between the Mediterranean and the Jordan, but from the river of Egypt to the Euphrates. Gen. 15:18. God furthermore promised Abraham that he should be the father of many nations; that was His pledge.

This covenant promise was renewed to Isaac, and later to Jacob. Jacob had twelve sons; you remember the history in its main outlines, how Joseph was sold by his brethren into Egypt, and finally how they all came down into Egypt to live; how the king favored Joseph and his brethren, and then the bondage of the children of Israel in Egypt. Moses was raised up as the man of God, the great prophet and lawgiver, after a long course of training, to deliver this wonderful people who at that time were a horde of slaves. Notice, God didn't choose the great nation of Egypt; He chose the slaves and made them great through His love—not because they were greater

than all the people of the earth, but because He loved them. God for His love's sake took this people and led them out of bondage.

You remember the forty years' wandering in the wilderness and the death of Moses. Joshua succeeded Moses, and the people went over into the Promised Land under the leadership of Joshua. The land was conquered in a large measure and divided; in so far as it was not conquered, it became a great trial to the people later because they did not obey God in casting the enemies out. After the death of Joshua we have the history of the Judges for a few hundred years, and then they demanded a king. Samuel consulted with God and God permitted them to have a king. The first king of the United Kingdom was Saul, the second, David, and the third, Solomon, and those were the only kings who reigned over the United Kingdom. Rehoboam, Solomon's son reigned for a little while and then division came through Jeroboam. From the time of Rehoboam the kingdoms were divided into Israel and Judah, and Jeroboam ruled over the ten tribes, that is over Israel. Recognize the fact that the word "Israel" refers sometimes to the twelve tribes, and sometimes, especially in the prophets, to the ten tribes as over against Judah. Saul, David and Solomon were the kings of the United Kingdom, then Rehoboam and Jeroboam were of the Divided Kingdoms, and thus on through the series of kings. It was Jeroboam, the son of Nebat, with the words,

"who made Israel to sin" always attached to his name, just as it is written of Judas Iscariot, "who also betrayed Him," wherever his name is mentioned.

The great sin that cursed them and brought them into captivity was idolatry, and that especially on the Israel side; it was a history of idolatry and awful apostasy, until 721 B. C., when the kingdom of Israel was carried away into Assyria. In Judah things were a little better, but not enough to save the nation, so that one hundred and thirty-three years later, in 588 B. C., Judah was carried away captive into Babylon. Isaiah and Jeremiah promised very definitely that that captivity should cease, and that deliverance should be granted after seventy years. Israel was never heard of again; they were simply scattered, no one knows where, except those who entertain the Anglo-Israel theory, with which I have quite a definite sympathy, though I could not speak dogmatically about it. Judah came back 536 B. C. to the number of 50,000, rebuilt the temple, re-established the service, built up the walls, and then went on under governors. Then during the four hundred years between Nehemiah and the opening of the Christian era various things occurred: the Syrian invasion, the awful persecution of the Jews by the Syrians, the exploits of the Maccabees, and the growth of the sects, the Pharisees, the Sadducees and the Essenes; then you have the coming of the Messiah, His crucifixion and resurrection, followed nearly forty years later by the

awful desolation of Jerusalem by Titus the Roman in 70 A. D., and the scattering of the Jews amongst the nations. Then we go on into the Gospels with the apostles and the outpoured Spirit, and as we look on and gather up the threads, we see that the Lord is again to deal with Israel; we find a wonderful future awaiting His people, and when Christ comes with His saints He is to be greeted by the 144,000 who will be gathered up with the elect of this age and then go on to reign with them.

This brief review of God's ancient people brings us to the topic under discussion this afternoon, Fulfilled and Unfulfilled Prophecy, the first in the series.

We shall not be able to say in one short afternoon all that needs to be said on a subject so large as this; there will undoubtedly be omissions and repetitions. It is our desire to repeat, and in doing so we shall be following the example of the Hebrew prophets, for it is their custom to state a truth or prophecy and then repeat it with additions. You will find it thus in Revelation, in Daniel, and in every large prophet, and indeed in some of the prophecies where there are but two or three chapters; so we shall be true to the Hebrew thought if we do repeat and add, and as we talk about Fulfilled and Unfulfilled Prophecy today, we shall have to speak of other subjects in our series; about The Indestructible Jew; about Zionism and Jerusalem, possibly refer to The Jew and Pentecost, to Antichrist, to Babylon, and to the Coming of the

King. So as we go on we shall unfold subjects to which reference will be made today, for it is all one subject. As we think today on the subject of the Jew and his native land as connected with prophecy, let us be very humble before God, talking heart to heart about these matters, just as if we were conversing, and if anything is repeated, it is that we may understand it better.

I should like to give all of you who shall attend these talks, six chapters to read; I would like to have you master them in your reading, so that we can talk intelligently: twenty-eighth and thirtieth chapters of Deuteronomy, in which the great man Moses outlines the story from beginning to end; thirtieth and thirty-first chapters of Jeremiah, the thirty-sixth and thirty-seventh chapters of Ezekiel. Oh, this is a wonderful Book! Praise God for the Bible! These chapters will be the basis. We shall go into Hosea and other prophets, and I shall branch off into Revelation, but if you will read those six chapters you will be right in the midst of the stream of prophecy. As I re-read them this morning with an earnest heart, I was amazed at the words Moses spoke 1490 years before Christ.

The center of all prophecy is Jesus, but Jesus was a Jew. The stream of prophecy as it has flowed down to this time and as it shall flow on to the end, bears in its very heart, Israel. The first coming of Jesus was as a Jew to the Holy Land; in His second

coming "His feet shall stand upon the Mount of Olives." He shall come again to that land, and, dear friends, my heart went up in thanksgiving to God as the thought clarified today in my spirit and in my mind, that when He comes again with His Bride and the chosen ones out of the Gentiles, He is coming to the Jews in the midst of awful tribulation. In the midst of their greatest sorrow Christ is coming with His heavenly Bride to the Jews again, to relieve them and destroy the Antichrist. (Jer. 30:4-7; Zech 12:9-14; II. Thess. 2:8,9; Rev. 1:7); to bring peace and restoration (Isaiah 12th, 35th and 60th chapters), to establish the reunion of Judah and Israel (Jer. 30:3; Ezek. 37:11, 15-28; Jer. 31;31-34), to bring about their conversion to David, their king (Jer. 30:8-10; Hos. 3:5) and to introduce them to the glory which awaits them as the leader of all nations (Isa. 60th chapter). Under the blessing of God and filled with the outpoured Spirit (Ezek. 39:28, 29; Isa. 32:13-15; Zech. 12:10): with Pentecost really fulfilled as it has never been fulfilled (Joel 2:28 to 3:1) they shall then stand in the presence of "Him whom they pierced," but who is now their King (Rev. 1:7; Matt. 2:2, Jno. 18:33-37).

Let me say that the study of prophecy is most important. You will find a great many people who center their thought, their effort, their prayer on holiness, on the baptism in the Holy Spirit, and on the

beautifying of the inner life by taking advantage of all that God has given us in Christ; and they do rightly as far as they go. You will find others who spend their time in poring over the Word of God endeavoring to understand prophecy which reveals the plan and purpose of God. Both of these classes of people are right, but they are wrong by being only partly right.

One man may go to a stoneyard and witness the chiselling and the polishing of the stone; another man may go to the structure as it is being reared, study the plan of the building, and try to find out what it is all to be used for, but who cares nothing about the quarrying and the chiselling of the stones. Both of these people are wrong in being only partly right, but the man who is interested both in the shaping of the material and in the plan and use of the structure, is balanced.

The Christian who is seeking only the baptism in the Holy Ghost, who is seeking only the holy life, and does not lift up his heart in communion with God with reference to the great sweeping prophetic thought that is growing through the centuries, is narrow and one-sided; just as much so as that man or woman who studies only the prophetic side. Let us rejoice in all the blessed, wonderful, spiritual gifts that Christ has given us, let us also get into sympathy with the Father and His business by understanding the prophetic movements.

In the New Testament we read, "and we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." II Peter 1:19. God wants us to study about what He has been doing. His Book is a very small one at most, but He has by inspiration selected those things which He wants us to know; therefore to shut off the study of prophecy is simply not to understand the Father's revelation. Let us listen patiently during these ten days; let us pray much, and try to get into sympathy with our Father a little more fully.

You know in the schools today education has run mad, the education of the ministry; there is no doubt that the knowledge obtained is a mere head knowledge of the Word. On the other hand, there is an unbalanced spirituality not grounded in the Word, which leads people into fanaticism. We need the Holy Ghost; we need the prophetic truth, hence our study is relevant and proper, the study of the Jew in prophecy. And as we talk about the Jew let us realize that we are simply following the course of prophecy through to its proper conclusion.

What God has done in the past in the way of fulfilling the prophetic word is the pledge of what He will do, and if there are skeptics, unconverted people, sinners here today, nothing can be a stronger proof to you of the reality of the presence of God in human

life, than the study of the Jew. Frederick, the Great, of Prussia said to his chaplain, "What proof have you of the inspiration of the Bible." "The Jew, sire," was his answer. Napoleon once said to the Archbishop of Milan, "In a single word what proof have you of the presence of God in human life, of the revelation of God to men?" Marshall Messina, a Jew, was standing there, and the Archbishop lifted his finger and pointed silently to him. The Jew! Christ was a Jew, and God is still dealing with the Jew.

In the thirty-ninth chapter of Isaiah he prophesies that because Hezekiah was so foolish as to show the riches of Jehovah to ambassadors from the king of Babylon, the whole nation would be carried away into captivity to Babylon.

From the fortieth chapter which opens with "Comfort ye, comfort ye my people," on to the sixty-sixth chapters you will find a message of comfort from Jehovah to Judah through Isaiah, telling them that although they are to be carried away into captivity, as He said, yet they will be delivered. And so Isaiah goes forth to speak this comforting message: "I told you you would be carried away captive, now I tell you of the deliverer, and most marvelous of all, I will tell you his name." Isa. 44:28. This was spoken by Isaiah one hundred and seventy-five years before the deliverance came. And this was the argument: "I, Jehovah, am going to break you of your

idolatry by proving to you my infinite superiority over the idols you worship. You will go into captivity and suffer terribly; you will be lonely and full of sorrow, but I shall deliver you by the hand of Cyrus. The proof to you that I am superior to all the idol gods that you have worshiped, will be that I tell you this years beforehand."

God thus vindicates His name as superior to all gods, and breaks Judah forever from idolatry, for they never have been idol-worshippers since the Babylonian captivity. All that awful story of idolatry has gone. God says, "I shall vindicate Myself by prophecy," and it is fulfilled. Ought we not to study it, then? And shall not the things which have not been fulfilled also come to pass even as the things of the past that have been fulfilled? Well might Napoleon say, well might Frederick the Great say that the Jew is the proof of the inspiration of the scriptures. The scriptures uphold the Jew and the Jew reacts upon the scriptures and proves its truth. There it stands. Take your Bible away and how do you account for the Jew? Take the Jew away and how do you account for the Bible? The Jew depends upon the Bible, and the Bible depends upon the Jew.

Turn to Isa. 42:8, 9, "I am the Lord: that is My name, and My glory will I not give to another, neither My praise to graven images. Behold the former things are come to pass, and new things do I

declare: before they spring forth I tell you of them." He says He will prophesy things and bring them forth, and that is what God has been doing, prophesying things ahead and then bringing them to pass. This makes my feet feel firm. Am I an emotionalist? Nay, verily. I am founded upon God's eternal truth, and it makes my faith strong today. We have a wonderful God, and when you see a Jew don't scoff at him but look at him with awe in your heart and say, "Here is a man of millenniums who has been walking through the centuries proving the Word of the Lord which says, "I am God! I am God! There is none else!" That is the message of the Jew to all nations, and there is coming a time when all the nonsense and all the incivility to the Jew will drop away from us as so much chaff, as God's ancient people come forth to vindicate Him again as in this prophecy. He says, "Before they spring forth I tell you of them." "I am the Lord; My glory will I not give to another."

In the forty-fourth chapter, verse 23, He says there is joy coming, and I might say that this part of Isaiah represents the people as in the midst of Babylon; it was spoken one hundred and ten years before the Babylonian captivity and looks forward to the deliverance: "Sing O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and

glorified Himself in Israel." In verse 26 notice, "that saith to Jerusalem, Thou shalt be inhabited." Once it was razed to the ground, every building destroyed, the whole thing flattened out and every Jew driven out of the country and kept out for years, and God says, "Thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry and I will dry up thy rivers: that saith of Cyrus, He is My shepherd and shall perform all My pleasure." Here is the marvelous fact that one hundred and seventy-five years before Cyrus came on the field his name was mentioned definitely in scripture. At first thought this might seem too wonderful to believe, but when you see the setting of it, you see God is doing exactly what He said He would do: "I am going to prove to you and the nations that what I declare to you in this very definite way shall be fulfilled," and He names the man, 715 B. C., the fulfillment of which did not occur until 536 B. C.

You know the order of the four empires was Babylon, Medo-Persia, Greece and Rome. The Babylonian captivity continued seventy years. This captivity was over when Cyrus came and conquered Babylon; it was at that time he delivered the Jews. When the Medes and Persians came into power Cyrus released the Jews, all of which was the fulfillment of prophecy. Isa. 44:28 to 45:7; Jer. 25: 11-14; and 29:10-14.

I am led right now to ask you to turn to the first verses in Ezra: "Now in the first year of Cyrus, king of Persia, *that the Word of the Lord by the mouth of Jeremiah might be fulfilled* (Jer. 29:10-14) the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

I have read enough to show you that God vindicates Himself in prophecy, and this prophecy too was fulfilled. Read Haggai and Zechariah about the building of the temple. Zerubbabel and Joshua, Ezra and Nehemiah went up, and successively built the temple, established the service, and rebuilt the city, fulfilling prophecy in part. Many distinct prophecies in the Old Testament concerning the Messiah were fulfilled in the life and death of Christ; Jerusalem was destroyed after the crucifixion of Christ and

the Jews scattered. I want you to notice where we are in the stream of prophecy. It was prophesied they would be carried away to Babylon; they were carried away. It was prophesied they would be delivered; they were delivered. It was prophesied the Messiah should come; He did come; that He would suffer; He did suffer. Now there was another thing prophesied, *that Israel would be scattered*, not merely into Babylon but *amongst all the nations of the earth*, and that *there should be a restoration from among all the nations of the earth.* Not from Babylon by Cyrus merely, but a broader and larger prophecy, that they were to be permanently gathered from all the nations of the earth, (Amos 9:14, 15; Jer. 31:38-40). They are to be gathered to Jerusalem in unbelief (Zeph. 2:1,2); they are to pass through the awful tribulation (Jer. 30:7; Dan. 12:1; Rev. 13), and are to be converted, restored and filled with the Spirit; Judah and Israel are to be united, and the glory of God is to rest upon them again. They are to be the central people of the earth. Hos. 3:5; Isa. 12th and 60th chapters; 32:13-15; Jer. 30:3; Ezek. 37th chapter.

Now as you look back, reading Isaiah and Jeremiah, you see that God fulfills prophecy, and then looking forward to the wonderful sweep of prophecy you have but one answer; these things are to be fulfilled also. There are movements in the earth now; one movement especially which is most interesting.

You ask me "What is the great sign of the Lord's coming." The Jew! "What is the great sign amongst the Jews?" Zionism! "In the movement of Zionism what is the great sign?" The reclamation of Mesopotamia, of the larger Holy Land. You ask, "Where is that?" Analyze the word, "*mesos*," between, and "*potamos*," river; Mesopotamia is the land lying between the rivers; between the Euphrates and the Tigris rivers; it is the eastern limit of the ancient Promised Land, promised to Abraham. Gen.15: 18. We think of Palestine generally between the Mediterranean Sea and the River Jordan, but the greater boundary is the Mediterranean Sea and the Euphrates River. The sign of all the signs of the Second Coming of the Lord is the Jew, because he is right in the center of the stream. Now learn a parable of the fig-tree; the Jew! The young Turk has just turned Mesopotamia into the hands of the Jew and we stand now right in the midst of scattered Israel, and in the midst of a wonderful movement, this Zionistic Movement, the renationalizing of the Jew and the returning of thousands and tens of thousands, and it has become hundreds of thousands now, to their native land. And now that they are coming back, suddenly the Young Turk comes in and grants them Mesopotamia for colonization.

Now here we are at the close of the dispensation; the Jews have been scattered during these eighteen centuries. It was prophesied they would be in cap-

tivity in Babylon seventy years; it was prophesied they would be delivered; all fulfilled. It was prophesied they would be scattered and that they would be regathered, and *that* prophecy must be fulfilled just as exactly as the other. It required seventy years to cure Judah of idolatry, and *that* judgment was closed. They were permitted to come back; and 50,000 of them went back to Palestine when Cyrus delivered them. There are 250,000 Jews in Palestine today, and it is as yet a small movement. Look at this closely: there were 50,000 who came back from Babylon, and that was thought to be a great restoration, but now thousands upon thousands are coming back; the land is being bought, and the Jews are going back there in streams, stimulated by this Zionistic Movement, going back in unbelief, of course. How long have the Jews been scattered? Eighteen centuries or more with awful suffering. They have hardened their hearts against the Messiah. They repented of their idolatry during the seventy years and stopped it, and God delivered them. They have not yet repented of rejecting the Messiah, but when He comes back 144,000 of all the tribes of Israel are to meet Him on Mount Zion and stand with Him there. He is going to come back when some of Israel are ready for Him, but He is coming back *to Israel.* Some talk about the 144,000 being the Bride of Christ, and get that 144,000 into the church. Talk about the Jew stealing from us. We steal their spiritual ducats;

we needn't talk about the Jew stealing our ducats. We are not the 144,000; the 144,000 are Israel, the first fruit of the nation, but when Christ comes back, then He is going to take the first fruit together with the chosen ones, the elect of the church, and then there is going to be a wonderful time. Judah and Israel will be united, and they will be converted to David their King; they are going to seek Him (Hos. 3:4,5) and Jeremiah says they are to serve David their King (Jer. 30:9) and Jerusalem will be trodden underfoot and will be a desolate place until the Spirit shall be poured out from on high (Isa. 32:13-15). Jerusalem is yet to go through its worst storm (Zech. 14:1-4; Revelation 16:12-16) and after that, when Christ comes back and the remnant, the 144,000 from Israel, greets Him, there is to be a glorious time, when the Spirit of God will be poured out and all that desolate condition of the land and people will be done away.

This then is to be the story: Zionism will bring the Jews back to their land in unbelief; they will there pass through the awful tribulation; they have had one, they have had two, Babylon and Rome, and a continuous tribulation for eighteen centuries or more, but a worse thing still awaits them. They will pass through the awful tribulation time, and at the close of that tribulation the Lord will come and relieve the awful pressure. He will destroy the Antichrist, and then Israel will "look upon Him whom they have

pierced, and all the tribes of the earth shall mourn." Rev. 1:7. After the tribulation period with this remnant, the 144,000 meeting Him, He will gather together Judah and Israel from the four corners of the earth.

There are about 12,000,000 Jews in the world, and the land will easily support 12,000,000. Those who have studied this matter say that the land once supported 10,000,000, and the whole eastern stretch of it can easily support all the Jews, for they know how to get the best out of everything; that is because they are capable; God made them so. Judah and Israel will be gathered together, the Spirit will be poured out, and then another wonderful thing: Judah and Israel will be used as the evangelizers of the world. Isa. 2:3; 12:4, 5; 66:19, 23.

When Christ came first the kingdoms were not destroyed; the Romans and all those heathen nations went on. When He comes again there will be much remaining of national life, and the Jews will go forth as the great evangelizers; they, not we, are to be the great Pentecostal people. We have a little taste, but the great cloud of blessing is still waiting to fall upon Judah and Israel, and then "ten men shall take hold of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. 8:23. That is what the Book says. They will bring the nations to God, with Christ brooding over them all and subduing them unto Himself. Then

will be launched the greatest evangelistic movement the world has even seen, and the blessing of God will flow as a mighty river.

II.

THE INDESTRUCTIBLE JEW

N talking about the Jews in Palestine, we are talking about the Lord's earthly people and their earthly home. I have heard of a sort of disappointment in the heart of some at the thought that the Jews are to receive so much blessing from God; remember we are talking about the earthly people of the Lord, and their earthly destiny, but that we, the church, are God's heavenly people, and that which we have is a step higher than that which the Jews have.

I have no doubt that the Jews' millennial blessings will be beyond what we now enjoy as Christians, because at that time Christ will be here, and the things that hinder will be out of the way; Judah and Israel will be united, and the Spirit will be poured out in a wonderful way. But when that blessing comes to them, we shall be above them, and we shall be having a higher experience; but their experience then will be higher than ours now. We have a higher blessing now than they because they forfeited their birthright.

So let us not be jealous of the Jews but let us re-

joice in their blessings, and thank God that there is something better for us too.

After the blessings and curses pronounced upon Israel in Deut. 28:36, 37, we read: "The Lord shall bring thee and the king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." These words were spoken by Moses 1500 B. C. Assyria carried Israel consisting of the ten tribes, into captivity, and about one hundred and thirty years later Babylon carried away Judah.

Verse 49 says: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand." I want you to remember that verse because it is the root verse of all the Pentecostal discussion; if you do not see that now, keep it in mind. And then comes that awful prophecy which was fulfilled in the siege and destruction of Jerusalem, when, in order to keep from starving, they did actually "eat the fruit of their own bodies." (verses 52-57).

In the beginning of the thirtieth chapter of Deuteronomy Moses tells them if they will return unto the Lord and obey His voice according to all that He commanded, they and their children, with all their

hearts and souls, then He will turn their captivity and have compassion on them. We see then from the Word that when Judah repents and turns to the Lord, she will be gathered back from all the nations amongst which she has been scattered.

Now turn to the thirty-first chapter of Jeremiah. Notice the distinction of Israel and Judah; Israel was scattered as I told you in 731 B. C. and has never been gathered, but Judah came up from her seventy-year Babylonian captivity 50,000 strong. The promise given herein however, goes beyond the return from Babylon: "For, lo, the days come saith the Lord, that I will bring again the captivity of My people *Israel and* JUDAH, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and *they* shall possess it.

Well they do not yet possess it, but these last verses of the thirty-first chapter say, "*the time will come when it shall not be plucked up nor thrown down anymore forever.*" Judah came back from Babylon 536 B. C. Their city (Jerusalem) was destroyed by the Romans 70 A.D. and they were most cruelly scourged and most thoroughly scattered, and have never since been gathered, but Jer. 31:40 says there will be a time when the city shall not be plucked up nor thrown down anymore forever; and this awaits fulfilment. Similar verses are found in Amos 9:14, 15.

In the thirtieth chapter of Jeremiah the prophet gives a description of Jacob's tribulation, "The Great

Tribulation." Then he says in verses 9 and 11: "But they shall serve the Lord their God, and David their King, whom I will raise up unto them. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." In verse 16 it says, "and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey." This has been fulfilled. Spain expelled the Jews by the 100,000, persecuting them terribly, and Spain was thrashed as completely as any nation in Canaan was ever thrashed by the people of God; that is with as easy victories. For her treatment of the Jews Spain has reaped the judgment of God, and other nations have suffered in the same way.

"Thus saith the Lord; Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be built upon her own heap, and the palace shall remain after the manner thereof. And ye shall be My people, and I will be your God." Jer. 30:18, 22. The same prophet further says, "He that scattereth Israel will gather him, and keep him as a shepherd does his flock. And it shall come to pass, that as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord."

Jer. 31:10, 28. *He has watched over them to bring their judgments upon them, and He will watch over them to restore them.* We are talking about THE INDESTRUCTIBLE JEW. God watched over him to see that he was punished, but He is watching over him now to restore him. "If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever? Thus saith the Lord; If heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up nor thrown down anymore forever." Jer. 31:36-40.

In Ezek. 36:6-12 the prophet is told to give this prophetic message: "Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers and to the valleys, Thus saith the Lord God; Behold I have spoken in My jealousy and in my fury because ye have borne the shame of the heathen; therefore thus

saith the Lord God; I have lifted up Mine hand, surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people of Israel; for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings:" there is the promise of greater blessings than they have ever had; "and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even My people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men." Then he speaks of the scattering, and in verse 24 of the gathering; and says; "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

Now this verse (26) we have all taken to ourselves but it was spoken to God's ancient people: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony

heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God." A very full, rich and wonderful promise!

Now in the thirty-seventh chapter of Ezekiel we have two prophecies; the one with reference to the dry bones in the valley, and the other with reference to the two sticks; and after saying to Ezekiel the bones were very dry, the Lord said He should put flesh upon them, and Ezekiel should prophesy unto the wind that it might breathe upon them that they might live—that was a type of the Holy Spirit—and they leaped to their feet and they were a great army. It thrills my soul when I follow the Jew through history and come to this point where the wind breathes upon these bones and they become a living army. This refers to the time when dead, dry and scattered Israel will be filled with the Holy Ghost, and I love to think of it.

Verse 11: "Then He said unto me, Son of man, these bones are THE WHOLE HOUSE OF ISRAEL." Not Judah and Israel as divided, but the *whole* house of Israel, every bone with every other gathered together in their dryness, and the Spirit of God revivifying them. "Behold, they say, Our bones are dried and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith

the Lord God; Behold, O My people I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people and brought you up out of your graves."

Are the Jews in their own land? They are going back but they have not been in their own land, except a very small fragment of them. But notice how clear the interpretation of the prophecy. The Lord distinctly says here it is the *whole* house of Israel, and the coming of the wind is the coming of the Holy Spirit which God will pour upon them when He restores them to the land. He has spoken and it will be done.

Now the second part of the chapter speaks of two sticks, and God says, "One of these sticks you are to name Judah and the other stick you are to name Israel, and you are to put the two sticks together before the people and say 'these sticks representing Judah and Israel are a symbol to you of the united house of Israel and Judah.'" They have never been united since their first separation, but they will be united and this is the prophecy: "And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them *one* nation in the land upon the mountains

of Israel; and one king shall be king to them all: AND THEY SHALL BE NO MORE TWO NATIONS, NEITHER SHALL THEY BE DIVIDED INTO TWO KINGDOMS ANYMORE AT ALL." You see how explicit it is. "Neither shall they defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them; and they shall have one shepherd: they shall also walk in My judgments, and observe My statutes and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children and their children's children forever; and My servant David shall be their prince forever." Ezek. 37:20-25.

Now if you are interested enough to follow this, read the third chapter of Hosea and the latter part of the ninth chapter of Amos. You will find the same definite promise there; they are not to be plucked up nor scattered anymore. After they were brought back from Babylon many commentators say that satisfied the prophecies, but this is impossible for they had a worse scattering and a worse scourging under Titus in 70 A.D. than they ever had before. They have been scattered all through the centuries and the

fact that other prophecies were fulfilled is a perfect pledge to us that God will fulfil these prophecies.

The Indestructible Jew! Babylon in destroying the kingdom of Judah destroyed the royalty of Israel. The Israel rulers were never considered kings; they were simply interlopers. The Judah kings were kings, but royalty was destroyed by Babylon. Herod, for example, was not a king; merely one of a number of governors who ruled over them after they came back from Babylon. For a time they were ruled by the Maccabeans who came in as sturdy princes to deliver the people from the Syrians. Antiochus Epiphanes who was king of Syria (175-164 B. C.) which embraced the Holy Land, was one of the worst men that ever lived. So wicked and so horrible was his cruelty towards the Jews that he is the Old Testament type of the Antichrist. He did his best to destroy the Jews. He demolished the holy things in their temple, put up an idol in the place of the altar, forced the priests to eat swine's flesh, tortured and tormented the children of godly matrons before their eyes to discourage them, thus hoping to destroy the Jew, but the Jew was indestructible. The Maccabeans gathered around one of their brethren and came to the rescue of the Jews, and with a few paltry thousands of strong, hardy men believing in their God, put hundreds of thousands of Syrians to flight, and Antiochus Epiphanes finally died in disgrace. Thus the Jews were rid of the per-

secutions of the Syrians by these exploits of the Maccabeans, 166 B. C.

We come now to the awful experience with the Romans. When the Romans destroyed Jerusalem they destroyed also the Jewish priesthood. The siege of Jerusalem under Titus was a horrible, horrible time; a million Jews perished; they were crucified around the walls of the city until there was no more wood for crosses. We shall speak of these horrors more in detail later, to show you what they have been through. The destruction by the Babylonians was awful; the second siege by the Syrians was more terrible; the destruction by the Romans was still more horrible, and a worse thing still awaits them, THE GREAT TRIBULATION.

The Jews are to be gathered back to their native land *in unbelief*. They will go through the awful tribulation prophesied by Daniel, by Jeremiah, and also by our Lord. Babylon was bad; Rome was worse; The Great Tribulation will be the worst of all, but the Jew will survive them all. Notice these judgments and scatterings and scourgings; the most terrible that history relates. Probably the Roman siege of Jerusalem is the worst thing on the pages of history, yet The Great Tribulation is going to be worse. But in spite of these awful scourgings, the awful persecution and trouble they have been going through all these centuries, the Jew still survives. He is tremendously in evidence; he is seen everywhere.

The nations have tried to drive him out, but they find it is impossible to do so. Look at Jerusalem and Palestine: there are more Jews there now by four or five times than came back from Babylon. In the last fifty years the Jews have increased in population from 4,000,000 to 12,000,000. There are 5,000,000 more Jews now in existence than when David took his census.

It is said of the Jew that his life is one-third longer than that of any other race on the face of the earth. Mark you, this is a people that nation after nation has tried to sweep off the globe, and yet there is such inward strength in the type that the race is one-third longer-lived than any other nation on the earth. The births of the Jews as compared with the Gentiles are five to three; the number of the Jews who live to be over ninety compared to the Gentiles who live to be over ninety is five to two. And this of a race that has no king and no national life! They have no national life except that which is buried in their hearts and which is being crystalized now by the Zionist Movement. This is the strength that came into them through centuries of doing God's will, even in a measure. We needn't refer in detail to eating swine's flesh and all that sort of thing, but there is something in all those rules of diet given by the Lord to Moses, and the Jew shows it. The fact that the Jew took care of his body is that which gives him health even after all these centuries. He wasn't sapping

his life by putting things into his body that ruined his health. *He obeyed God's laws.*

When the Jews intermarry with the Gentiles their productiveness in children is one-third or one-fourth of what it is when they marry among themselves, a fact proved by statistics of the Jews themselves. If the Jews marry Jews they have four times as many children as when they marry Gentiles. Lord Baconsfield, Benjamin Disraeli, said, "The world is finding out that the Jew cannot be destroyed." You cannot wipe him out. You can crowd him into filthy ghettos. You can burn him but you cannot destroy him. Germany threw two thousand of them alive into a fire in a cemetery at Strasburg, and burned them to death. Spain turned six hundred thousand out at one time, and one of the refugees standing on the shores of Africa, seeing his wife and two sons die before his eyes, said, "My God, my misfortunes would tempt me to deny Thy law but I AM A JEW. DO WITH ME AS THOU WILT."

They have been treated thus by many nations. Think of Russia! But the Jew is still here to tell the tale, and whenever you turn to regard him on the page of history, you find him not in the rear, but in the front rank. Think of Disraeli himself, just quoted; twice the Premier of Great Britain. The present mayor of Rome is a Jew though that is a small item. But think of the musicians; Mendelssohn, Rubinstein, Rosenthal; think of the orators, the poets, the

statesmen! In history, Neander; in the arts and sciences, Heine the poet and Herschel the astronomer; in philosophy, Maimonides: College chairs in our great universities, Columbia, Harvard, Johns Hopkins and others have been filled by Jews, and the same can be said of the majority of the professorships in the German universities. Jews have stood in the front rank of everything that is strong and great and noble amongst men, right in our own century and generation. Not only then, have the Jews multiplied in numbers so that there are more of them today than ever; not only are they pouring back into their own country; not only are they fertile in productiveness in their own race, but as they have gone on reproducing and holding their place among the nations of the earth, we have seen among all the nations men who have been an honor to those nations come to the forefront.

Let me read from "The Jew, A Man with a Record," by Robert Guthrie Freeman: "The record of the Jew as a member of society is remarkable. To the list of criminals he supplies a smaller proportion than any other race. 'In forty years' experience,' says a Massachussetts judge, 'no Jewish malefactor ever appeared before me.' The Jews care for their poor. No one of them ever become a charge on a Christian community. Even in the foul tenements of Baxter Street more practical brotherhood is often seen than among the palatial mansions of Fifth Avenue. No Hebrew graves are ever dug in the Potter's field.

"In the financial world the pocket books of the nations are kept filled by the Jews. Some years ago the Russian government applied to the Rothchilds for a loan. Their representative went to St. Petersburg to meet the minister of finance, a Jew; to Madrid to see the Spanish treasurer, a Jew; to Paris to consult the premier, a Jew; then to Berlin to have an interview with the chancellor of the Prussian government, a Jew.

"They are not all rich but there are individuals who are fabulously wealthy, who could pay off any national debt or throw all Europe into the court of bankruptcy."

You say these are incidents, but the Word says it is God watching over them, because their history is not yet completed. Think of it! After the Babylonian captivity they come right up. The Syrians and the Romans say, "We will wipe them out; we will level their city; we will scatter them everywhere; we will put them to the sword." But they come right up, and now in our day we turn our eyes and look at the black stream that is going toward Palestine, thousands of them, toward the plain of Esdraelon and the plain of Sharon, which is one vast garden. Palestine has eighteen or twenty flourishing colonies; all the fertile plains are held by Jewish agriculturists, and this is the race which for centuries has been scattered among the nations, and which they have been trying to wipe off the face of the earth.

There's a lesson along this line in the story of

Jonah and the whale. When Christ said to His disciples, "Cast your net on the other side," and they found a great school of fish there, it was as wonderful as that a great fish was by the side of the boat to swallow Jonah when the sailors threw him overboard; and so also with the coin for the tribute money. There is something in that story of the fish beside a "fish story" that skeptics may laugh over. Jonah represents Israel; the fish represents the nations that have swallowed them up, and the preservation in the belly of the fish stands for the preserving grace and power of God over Israel, and the vomiting forth is the coming forth of Israel again into prominence and life to fulfil their original mission.

What did Jesus say about Himself? "There shall no sign be given to this generation but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Christ took up, when He came forth from the earth, the history of Israel and carried it on in a spiritual sense, and He represents individually the greater nation which is to be brought out of its grave some day to go on with the Messiah and they shall all be glorified together. Ezek. 37:12-14.

We see then in the story of Jonah how God has been preserving His people. You can draw in the threads of the talk to-night; you can see how during the centuries this protecting thought of God has been

working out and how He has been taking care of the Jew. God has been taking care of His people and preserving them for the fulfilment of His promise. He preserved Jonah in the belly of the fish just as He preserved Jesus in the heart of the earth. It certainly thrills my heart as I realize that God is working so definitely through the centuries; not deserting His people, not dropping them, but holding them up. It fills me with joy, and I find in all these things illustrations of my own life. Every time I get down as Jonah did, away from God, if I am His dear child He will preserve me, keep me, bring me forth; God will make me fulfil my mission. God gave Israel a mission; they are scattered throughout the world doing something else, just as Jonah did, and God has brought awful storms upon them just as He did upon Jonah; they are swallowed up without any national life just as Jonah was swallowed up, but God is going to bring them forward because He loves them, for they are really His people.

So tonight I praise God we can have our faith founded upon such a God, full of love and compassion, full of mercy. Of course, it is difficult to get hold of some of the threads, but read and find how God says of Israel, "When you were a little child I put My hand under your arms and led you, and taught you how to walk (Hos. 11:1-4); I brought you out of Egypt when you were nothing but a horde of slaves; I taught you how to walk as a mother teaches a child.

You wanted quails and I sent quails. You stumbled and fell, but I watched over you until great prophets came forth from you; until great rulers came out of you, King David and Solomon, yea, the Messiah Himself, and I am watching over you still and shall bring you forth to a higher place."

So we can see that the Jew is indestructible, because there is a miraculous preservation of him just as of Jonah and of Jesus; a miraculous preservation because God has laid His hand on that people and is not going to take it off until His will and His purpose are perfectly fulfilled in the history of that nation.

III.

THE ZIONIST MOVEMENT

IONISM is a present day movement whose aim is to gather Jews from all parts of the world back to Palestine, that they may again live together in national life. It has been in progress now for some years and as a result of its labors tens of thousands of Jews have gone back to the Holy Land. I want to call your attention to some prophecies relating to this regathering and then speak of the formation and operation of the Zionist Movement, which will help us to an intelligent understanding of what is now going on in the Jewish world.

In the third chapter of Hosea we have a short and wonderful prophecy covering a great deal of ground. After comparing Israel to an adulteress on account of her idolatry, God in verse 3 is represented as symbolically saying in the person of Hosea, "Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee."

There is no other "man" claiming Israel; she is waiting for God. God says, "You belong to Me and I belong to you." The prophecy continues in

verse 4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." That is plain; they have been abiding now many days without king or prince, without sacrifice or idol; a scattered people, but they are abiding. Then it says, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Now they have never sought David their king, which, I believe, means the Messiah, nor are they seeking God.

Again in Amos 9:8 we read, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord."

That is the present picture of Israel. He has destroyed the kingdom, but He has not utterly destroyed the "house of Jacob."

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Could anything be more striking than that? He has scattered them, and the Jew, *the indestructible Jew* is in every land.

Again in verse 11. "In that day will I raise up the tabernacle of David that is fallen, and close up

the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.....And I will plant them upon their land, and *they shall no more be pulled up out of their land*, which I have given them, saith the Lord thy God."

That has not yet been fulfilled, for after they returned from Babylon they were plucked up by Titus, in the year 70, A. D., when Jerusalem was destroyed and the people were driven out of their land; not one was permitted to come into it on penalty of death, but the promise is here, "I will plant them upon their land, and *they shall no more be pulled up out of their land which I have given them.*"

Zionism in itself is not the restoration here mentioned. Zionism is not God's work, except in that sovereign sense in which God is responsible for everything, but when this promise of restoration is fulfilled the Lord Himself is coming to do it.

Christ will come back and will superintend that work by calling the people from the ends of the earth, but Zionism is a gathering of the Jew in *unbelief*. I want to read two scriptures which I think teach quite clearly that the gathering of Israel will be in *unbelief*, or in other words a premature gathering. Some of the orthodox Jews today do not care to go into the Zionist Movement because they are waiting for God's time.

While we may admire the strength which God has

put into His ancient people, we must recognize that the Jews are still under the judgments of God, and that those statements I made in a previous lecture about the Jew in literature, in music, in statesmanship, and in history and philosophy simply record the attainments of the rationalistic Jew, and this Zionist Movement is apart from the scriptures, and yet a part of the scriptures. They do not read the Bible; they say, "We are a great nation, scattered and oppressed, and we are going to work this thing out ourselves, by our own strength and our own money."

Zephaniah 2: 1 says: "Gather yourselves together, yea, gather together, O nation not desired;*before* the decree *bring forth.*" That means that they will come forth without God's favor before they come forth under the decree of His favor. "Gather yourselves together. . . . before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." In other words, "Gather together before the Great Tribulation, before the day of God's judgments is permitted to press upon you," for that day will be far worse than the Babylonian captivity and worse even than their destruction by the Romans. Before that day of God's awful wrath, He says, "Gather yourselves together, O people not desired." I believe that this is a prophecy of which this Zionist Movement constitutes the prominent element. This Move-

ment is on now just before the time of The Great Tribulation, and The Great Tribulation is just before the coming of the Lord. The "day of the Lord" is spoken of very distinctly in the preceding chapter, and in the following two or three verses he says that they shall gather themselves together *before* the day of the Lord.

Ezekiel also gives us a few very striking verses in the twenty-second chapter, fourteenth verse: "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I, the Lord, have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee." That is what God has been doing by scattering His people. He is going to burn the dross out of them in that way.

Verse 18: "Son of man, the house of Israel is to me become dross: all they are brass and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore, thus saith the Lord God; because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem." They are coming up to Jerusalem as dross into the fire-pot; coming in unbelief, in defiance of God's Word. "Behold I will gather you in the midst of Jerusalem as they gather silver, and brass, and iron, and lead, and tin, into the midst of the

furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there and melt you."

God first says, "I will *scatter* you amongst all the nations, and then I will call you in My *wrath*, in your *unbelief* and with My *judgment* still upon you. I will call you up to Jerusalem and then I will pour My wrath upon you." That is the scripture lesson. Two of these scriptures point to the time of complete and final restoration with no more scattering, and the other two speak, I believe, of the gathering of Israel in unbelief just before The Great Tribulation.

Judah was carried away to Babylon because of the sin of idolatry. They have been cured of their idolatry, because they have never since lapsed into idolatry, therefore, they must have repented, and God, because of their repentance, returned them from their captivity after seventy years. Israel was again scattered in the year 70 A. D.; this time because of their rejection of the Messiah, the great sin of Calvary. They have never repented of the sin of rejecting Jesus, and therefore are still scattered. Seventy years as compared with eighteen centuries! Here is food for thought!

They are going back now in thousands but still unrepentant. What is going to happen to them after they get back? If a people preserved as these have been under the wrath of God persist in taking the bit

in their teeth saying, "We will have our land ourselves; away with your Bible. We do not care about God and His judgments, for we do not know whether we have a God, but this is our land; it belongs to us; it was stolen from us by our enemies, the Romans; it always has been ours and we are going to ask the nations to give it back to us. We do not pray about it; we are simply getting together as a political movement and are determined to have it. We have the money and the influence, and we are going to use them," what I say, will be the consequences?

What kind of result does that bring as you have studied your own life? I tell you you had better not deal with God in that way, hardening your heart and saying, "I am going to have things my way." How God does grind up His rebellious people, much as He loves them. Judah is going back to Jerusalem wilfully and by their own wealth and strength, and they are going into that fire-pot just like a man takes iron and lead and tin, and baser metals and throws them into the fire-pot. That is the Zionist Movement; *coming together before the day that is spoken of so often in the Word*, but coming into dreadful sorrow.

I thought that such a movement as this, reckoning its thousands, tens of thousands, hundreds of thousands, and it will finally reckon millions of Jews, with its banking corporations and all sorts of organizations ramifying throughout the whole world, was important

enough for us to look at a little while, so we have taken it for our theme tonight. We may not be unfolding a text in the New Testament, but Zionism comes up so close to the tribulation time, with its covenant between those very Jews and Antichrist, and the tribulation time is so near the coming of Christ—three and a half years before—that prophetic events in this movement are pressing upon each other pretty closely.

Now let us observe the Zionist Movement: Theodor Herzl, the founder of Zionism, was a Jew of Jews. He was a literary man of Vienna at the time Dreyfus was passing through his trial. Dreyfus was a Jew, a military officer of the French army. He was arrested in October, 1894, on the charge of giving information to the enemy, tried by a hurried court martial and punished. His sword was broken, the insignia of his office torn from his uniform, and he was treated with great cruelty, far from his native land. He constantly reiterated his innocence; persons said he was the butt of anti-Semitism, that is Jewish persecution. Herzl was in France at the time and was very much impressed with this story. His heart was wrung with the false accusation and cruel treatment of Dreyfus. One of his accusers by the name of Henry, made a confession and then committed suicide; another one who brought the first accusation finally confessed, and while the effort was

made throughout the twelve years of Dreyfus' imprisonment to defend the French army, they finally confessed they were wrong, reinstated Dreyfus into the army with promotion and back pay, and the general who had been defending him and who had been punished, was brought back and reinstated. So Dreyfus was finally vindicated, but before he was vindicated Theodor Herzl, being very much moved by this persecution of one of his people, was led to look into the incident and finally made a thorough study of his people all over the world.

These are the conclusions that he reached: First, we are a nation preserved; a people that contains all the essentials of national life, but without a national home. Second, we are not welcome anywhere on the earth; in some places we have to endure the bitterest persecution; everywhere a spirit of social ostracism which makes itself felt in our hearts. Third, there is no possibility of our being assimilated with other nations, nor is it desirable; we don't want it and they don't want it. Since then there seems to be no possibility of being assimilated with other nations, something else must be done to foster the national spirit and give it a proper and national outlet. The natural conclusion was that the Jews must have some stretch of country over which they could be absolutely sovereign. Logic and intuition very soon indicated Palestine, the original home of the Jews, as that

country. The next thing was that sovereignty over that land must be granted them by the common consent of all the great powers of the world amongst which the Jews have lived so many centuries; these powers must agree to say to the Jew: "We mutually agree to give you sovereignty over that land and we will see to it that that sovereignty is preserved, and there we shall let you work out your own destiny."

Herzl's contention was: Put the Jews in Palestine with the money of the world which is in the hands of their fellows flowing sympathetically toward them; send in the poor people first; let the agriculturalists till the soil, create the produce, and then the upper classes will come in to handle the markets, and in a few decades prosperity is assured.

Impelled as Herzl was by what he had found out about his people, he published a brochure called the "Jewish State," in which he made it very plain and strong that his people would never be assimilated and must have a life of their own in their own country. Palestine was not at first marked out for them. After a good deal of agitation, they called the first congress at Basel, Switzerland, in August, 1897, and people came up from all quarters of the globe, two hundred and four strong, filled with enthusiasm, and agreed upon what has since been known as The Basel Program. These congresses, of which there have been nine in something over twelve years of history, have

become the parliaments of a scattered nation. I want to read to you the Basel Program just as it was formed at that memorable first congress:

> "The aim of Zionism is to create for the Jewish people a publicly, legally secured home in Palestine."
>
> In order to attain this the congress adopted the following means:
>
> 1. To promote—in so far as it serves the above object—the settlement in Palestine of Jewish agriculturalists, handicraftsmen, laborers, and men following professions.
>
> 2. To centralize the entire Jewish people by means of general institutions, agreeably to the laws of the land.
>
> 3. To strengthen and further Jewish sentiments and national self-consciousness.
>
> 4. To obtain the sanction of governments necessary to carry out the objects of Zionism.

This program during the twelve years has been the polestar by which, in the midst of some storms of dissension, the course of the Movement has been guided. It includes, as you see, the thought that the Jew must have a territory and that territory must be his ancient home, Palestine, and no other place.

Preceding this Zionist Movement there were various other colonization movements originating largely amongst the orthodox Jews, that is, those who cling to the scriptures as over against the rationalists who

discard the scriptures while clinging to their national traditions and life in other regards. The Hirsch colonies in the Argentine, South America, and the Rothschilds colonies in Palestine were being pushed forward by these wealthy Jews. There was the Jewish Colonization Association and the Jewish Territorial Organization. These were all doing the work in a scattered and disunited manner, but when Theodor Herzl, the rationalist, spurred on by the Dreyfus affair, took hold of the matter he forced these Zionist Congresses to the front, so that this larger movement has almost swept the others from the field. He challenged the Jews everywhere not to cross fires with his movement, and so the opposition is not very strongly felt.

Now these organizations have been feeling their way into Mesopotamia, that is the land between the rivers, Euphrates and Tigris. This land of Mesopotamia is to be the scene of the last conflicts just before Christ comes. If you are going to be anything but a sentimentalist, and are going to be definitely posted on what God is doing and going to do, you will have to become as familiar with the geography and the railroad systems of Assyria and Babylonia as with those of your own land. Right there is to be the fulfillment of prophecy, and right there and now are the most vital movements of the day taking place. The dry bones of Ezekiel's vision are beginning to

stir and come together, and by and by God is going to breathe upon them.

We can all understand what railways and good water-ways will do for a country, and when I tell you that by way of the Mediterranean and Asia Minor, and by way of the Bosphorus Strait we work our way up toward Europe, you will understand if the railroads from the Mediterranean Coast and from Asia Minor are run down through this Euphrates valley to the Persian Gulf and the route is made such that you can reach India in nine days from London, which they propose to do, that commerce is going toward Mesopotamia. This country will be the scene of the building up of great cities which God will finally judge after the Antichrist has seized them and taken them as the seat of his great empire. This land that we are talking about is God's chosen land, and it is to be the scene of great activities. It is the most fertile part of the globe, for while Palestine is watered by rain, Mesopotamia is susceptible to the most perfect irrigation from the rivers on either side. You are going to hear people talk about this land because they will be interested in it. It thrills our hearts not merely on account of the Jews, but because the quicker the Jews get together the quicker Jesus will come. The dry bones are twitching and it thrills us with expectation.

These various movements have been feeling their

way into Mesopotamia, which is a real part of Palestine, the Holy Land, according to Genesis 15:18, "In the same day the Lord made a covenant with Abram,saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Before the seventh congress convened Herzl died, almost paralyzing the movement. At the time of his death he was agitating the question of accepting an offer for a colony in East Africa, and with the Jews suffering the awful persecutions of Kishinef, in Russia, the temptation was great. But after Herzl's death the seventh congress emphatically reiterated its unchanging loyalty to the Basel Program. Nothing but Palestine would win, and nothing but Palestine could hold those who were won.

In addition to much general agitation Herzl was able before his death to engage in much diplomatic activity, having various conferences with the Sultan, and also on the occasion of Emperor William's visit to Palestine obtaining audience with him on this great movement.

Zionism has introduced into Jewish life a new spirit all over the world. The lower classes of the Jews everywhere, who have been so terribly persecuted, are stirred with a new hope and are pouring in to Palestine from Persia and other countries by the thousands.

Consistent with the Basel Program, the Movement has been strongly organized along financial, political, diplomatic and colonization lines. Commissions are active in Palestine, organizing banks, pushing scientific and practical exploration both in Palestine and in the adjoining countries, with special reference to the economic, technical, geographical and legal conditions. Agricultural experimental stations and information bureaus are in active operation; special study of disease conditions is being pressed, and informing journalism is in full blast.

Local organizations can be reckoned by the hundreds and are scattered throughout the world in all the great cities. Truly there is a stirring of the dry bones and Jewish enthusiasm is at white heat.

We have thus briefly viewed the Zionist Movement. We have seen its setting in the course of prophecy—the Jews coming back to their own land in unbelief before the tribulation time and before the coming of Christ. As far as I can find by careful analysis, these scriptures which I have read in Ezekiel and Zephaniah certainly teach that the Jews are in the providence of God, being turned, as Ezekiel puts it, into God's fire-pot, or as Zephaniah gives it, they are getting ahead of God and going up in unbelief *before* the day of the Lord. Remember, that these things which I have said in praise of the Jew have in them no spiritual element; they merely reveal the

strength of the race, showing God's blessing upon them as a people. They are strong spiritually; not in the ordinary acceptance of that term, but they have a strong spiritual nature, they have spiritual capacity, and when the time comes, touched and quickened and purified by the blood of Jesus Christ, and filled with the outpoured Spirit of God, they will be a tremendous power.

So I want you to see that I am not praising the present spirit of the Jews; they are under the judgment of God, and yet they are engaging in a national movement full of virility and power, and it is going to succeed.

But what are they going back for prophetically? In 588 B. C,. the strong, conquering king of Babylon came to the walls of Jerusalem, and Judah, because of its sin and rebellion against God, was unable to hold out against him. Their walls were razed to the ground, their temple ransacked and destroyed; their king had his eyes put out, and their people were carried away captive and kept in captivity seventy years. An awful scourge! An awful time of sorrow, but nothing compared with what came upon them later in the destruction of Jerusalem by Titus. That was an awful, terrible time when Titus besieged their city and destroyed a million Jews, crucifying hundreds of them. What a picture! Jews who had crucified their Messiah, standing on the battlements

of their beloved city which once belonged to God, and looking down upon the circle of the crosses with their fellow-Jews crucified so close together that there was no room between, and there was no wood left upon which to crucify others, and hearing the wails of their wives and children—the picture is indeed appalling. Oh, it was a horrible time, but Christ tells us that the tribulation time which is coming, and which Daniel says in the ninth chapter, is just a little way ahead of us now, in that latter half of that last seventieth week, is to be the worst time that the Jews have ever known. The hottest fires are before them from the Antichrist as he breaks his covenant with them in the midst of the week, and pours out his wrath upon them.

And notice the pathos of it: the suffering people of the centuries, a great people with the heritage of God upon them, the progenitors of the Messiah, now fallen in apostasy and fighting against God, and in their wilfulness saying, "We will go up and take our land." What are they going up to? "To fertile plains," you tell us, "in this land of Mesopotamia, to prosperity and wealth, to a great empire." Yes, but when this great Babylon has been rebuilt and has become the capital of the Antichrist, and when in the midst of that week the covenant is broken between the Antichrist and the Jews, this horrible destruction is to break loose upon them, and they who

have been brought there through this Zionist Movement, through these wealthy ones and through their own prolonged struggles, to meet this awful doom, furnish a picture of pathos unequalled in the history of man. It is a terrible thing, the stirring of the national life, the appealing to the national pride, the gathering by thousands, and for such a destiny! For they have not repented of their sin, and God's hand is not upon them in love. That Hand which descended providentially when Nebuchadnezzar came and crushed their city and carried them away to Babylon; that Hand which descended again in the destruction of Jerusalem under Titus, is to come down again in awful destruction, and the people, who in their own wilfulness think they are going up to a time of blessing and relief, who are saying in their hearts, "Now we are going to get away from the scourge of Russia, away from the persecutions of the other nations, we are no longer to be burned and tormented, and to have our property confiscated; we are going to have freedom in our own land,"—with their hearts stirring with national ambitions and their energies let loose upon the promised land, they are, in the midst of all their hopes to be the recipients of God's awful judgment in The Great Tribulation. I say it is a picture of pathos not to be surpassed.

My purpose in all this is not, as you plainly see, to talk about the interesting movement among the

Jews, but to show its setting in the whole prophetic movement, and that this is the gathering of the Jews in wilful unbelief, to be met with the awful judgments of God.

But I am so glad God doesn't give us up easily. He permitted the Babylonians to come and take Judah into captivity. Yes, but He brought them back when they repented. He let Titus come and destroy their city and scatter them throughout all the nations. He is going to let the tribulation fall upon them, but is that all? God doesn't end His dealings with humanity with such horrors, and the picture I read to you tonight in Hosea is a glad picture. The pictures in the ninth of Amos and the thirteenth of Deuteronomy are glad pictures, and the bringing together of the two sticks in the thirty-seventh of Ezekiel is a glad picture. When this people have returned in unbelief and the tribulation comes upon them, do you know what is going to be gathered out of that awful fire? A company that have been purified to meet Jesus when He returns to this earth.

Do you put metal into the fire-pot just to see it burn up? I trow not. And when God puts His metal into the fire it isn't just to see it burn. Have you ever been to an assayer's and seen that bit of gleaming gold in the bottom of his porous cup after the dross has been burned out? These fires of tribulation are for purification.

Mark our time movement. The Jews are gathered in large numbers in unbelief. They go through the tribulation, and at the end of the tribulation Christ comes, and when He comes 144,000 of the twelve tribes of Israel are going to greet Him on Mount Zion. Where are they coming from? From the twelve tribes. They have to be gathered out of that awful fire-pot. The *national* reunion of Judah and Israel comes after Christ comes, for He reunites *converted Judah and Israel*, who, when Jesus comes, recognize Him as their King. The presence of Israel, that is the ten tribes, in the fire-pot of the Great Tribulation and who offer their part of the 144,000 is not a portion of the present Zionist Movement as yet. What may develop later is still with God, but the Jews proper certainly offer their portion to the 144,000 out of the Great Tribulation.

The question of Israel, the ten tribes, where they are and whether they are to be gathered into the fire-pot with Judah is not clearly revealed, but it is plain that those in the Zionist Movement are going up for their share of the fire, for purification, and will yield their portion to the 144,000.

There are a great many orthodox Jews, the lovers of Zion, who were in the earlier colonization movement before Herzl and the rationalists came to the front, who are falling in line with this movement, for they do not want to fight against their people, and I

believe that after the movement develops many of the orthodox Jews who have rejected their Messiah will simply yield and say, "I think we'll go to Jerusalem, too." It will be they who will be the tenderhearted ones, and I believe that out from them, when this awful tribulation comes upon them which is going to drive Israel to her face, will come those who will say, "What does this awful fire mean? We thought we were coming up to blessing," and this portion of the 144,000 will be purified and say, "We are going to accept Christ."

And the spiritual movements in the church will be stronger all the while, this Pentecostal Movement, for instance. The Spirit is being poured out over there, too; there will be a mighty spiritual movement; the miraculous will be manifested in Palestine while the Jews are being gathered. God will be at work among His people; the sick will be healed and miracles will be worked with the result that there will be an awful conflict, and as you read in Revelation you will find that the lines of demarkation between Antichrist's people and Christ's people will be more and more clean cut, and the 144,000 who meet Christ will come out of this awful conflict. Then after that the greater blesings will come when the Lord comes back, and this is what will happen then: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace

and supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first born." Zech. 12:10. That is the way they are going to feel when they see Him coming back and meeting them; as they see His glory their hearts will break. Not only will the people in the church be glad to see Him, but there will be a breaking down amongst all the tribes of Israel, and they will have their hearts broken as "one that mourneth for his only son" as they look upon Him whom they pierced. The same thought is in the first chapter of Revelation.

Now there is a repetition in Zech. 12:11-14 which doesn't seem so full of meaning until you get it into your heart. They are all mourning, mourning, mourning with great grief and sorrow of heart because they rejected Him and crucified Him. Here in verse 11 you find the battle of Armageddon, the description of which is resumed in the fourteenth chapter of Zechariah. That is the time when the rider on the white horse of the nineteenth of Revelation comes to strike that great army gathered against Jerusalem, and when He calls the birds to feed upon the carcasses of His enemies. When He comes He relieves the Jews of this awful array of the nations against them. They will say, "Who has relieved us?" and the answer will be, "Our rejected Messiah!" and

then their hearts will break. "He has brought this awful fire to a close; our Christ whom we have rejected," and then that time of mourning and breaking down will come, and Christ will gather His own purified remnant to Himself as the assayer gathers the little precious beads of gold out of the smelting fires. Then Zionism will have reached its prophetic goal.

IV.

JERUSALEM

HE subject of our fourth lecture is "Jerusalem." Let us put ourselves in the place of the Jew as we read the scripture because "unto them were committed the oracles of God" (Romans 3:2), and they belong to them.

I would advise you to read the sixty-second chapter of Isaiah, in this connection, and also the twelfth and fourteenth chapters of Zechariah. These contain a glorious picture of what is coming to Jerusalem and to the house of the Lord.

But before this is realized there will be many battles fought in and around that historic city, for in Revelation 16:12-16 we see the dragon, that is the devil, and the beast (Antichrist), who is the incarnation of the devil, together with the "false prophet," who is the leader of false systems of religion, upholding the beast and inspiring the kings of the earth for the great battle of Armageddon. In the nineteenth of Revelation we see the coming forth of the Conqueror at the time when these kings of the sixteenth of Revelation and the *nations* of Zechariah 14:2 are gathered together against Jerusalem. In Revelation 20:7-9 at the close of the Millennium, even after the Lord has reigned upon the earth for a thousand years,

Satan is released for a little while, and goes forth and gathers his people together as the sands of the sea, and they come up to battle against the city of God. Fire comes down out of heaven and devours them, and the devil that deceived them is cast into the lake of fire. Thus the last conflict against this city of destiny occurs away on in the future, after the Millennium is over.

The thought of all thoughts which is before our mind these days, the thought of the Bride, finds, as we shall see, its consummation in the new city, the holy city which comes down out of heaven, and which has the name of the old city, Jerusalem. Rev. 21:9, 10. "Salvation is of the Jew," we read, and our final abiding place is the New Jerusalem.

Jerusalem first comes into prominence when David conquered the rocky fortress of Zion, when the Jebusites were mocking him from its seemingly impregnable heights. It has always taken armies a long while to subdue Jerusalem, but David finally took it and it was called thereafter "the city of David." It was a strong fortress. King David increased its strength, but it was not until the ark of the covenant was brought up there that the real glory of God rested upon the city. This glory was greatly increased some years later when Solomon, David's son, was permitted to build the beautiful temple. The beauty and grandeur of Solomon's temple surpassed the others because Solomon received his inspiration and direction from

God as to how that temple should be constructed. All its rich and wonderful adornment, its gold, its precious stones, its carvings, its tapestries, and its solemn services were given to Solomon to represent that deeper and holier thing which takes place in the Christian heart, when God communes with us in the holy of holies, and we commune with Him through the Holy Spirit.

God made Jerusalem with its temple the great center of all the world. The pillar of cloud and fire that traveled with the Israelites through the desert, came down in the Shekinah glory and rested upon the holy of holies in the temple until through the apostasy of Israel it was taken away and never has returned. When Jereboam, the son of Nebat, "which made Israel to sin," came, then the sorrows came. When the kingdom was divided, Jereboam led Israel into idolatry, and idolatry held sway until Israel was carried away into Assyria. When the Assyrians took Israel they could not conquer Judah because their king, who had smashed the idols, cleansed the temple and restored its worship, was upon his face before God. He laid the letter of threat and scorn which came from the Assyrians, before the Lord, and called unto the Lord's prophet and said, "What shall we do?" God answered that he should have no fear, that He, their God, would defend the city, and that great horde of Assyrians were smitten by the power of God.

But idolatry had fastened itself upon Judah also, and in spite of spasms of reform, Judah too fell. Later that same king, Hezekiah, became puffed up in his heart and proud, and when the great king of Babylon came along he opened his treasures and showed him everything. Then Isaiah, the very prophet who had told him how to resist the Assyrians, said, "Alas! for what you have done, for God will carry this people away captive to that nation to whom you have shown these treasures of the Lord, and these riches that are in the city." II. Kings 20:12-18. And so it came to pass, for some years later Nebuchadnezzar inflicted upon Jerusalem a terrible destruction. When we read in II. Chron. 36:15-21 that the whole city was laid low, the temple destroyed and the walls torn down, and that no compassion was shown to young or old, we can read between the lines and realize the awful disaster which came to that beautiful city and temple.

Remember that Isaiah said, one hundred and seventy-five years before it was fulfilled, "Cyrus will lead you out from this captivity" (Isa. 44:28), and that one hundred years later, Jeremiah had said, "You will be there, seventy years" (Jer. 25:11). At the end of seventy years these two prophecies converged to a decisive historical point, and while Belshazzar was holding his impious feast at Babylon, Cyrus turned the waters of the Euphrates out of their regular course, and his army crawled up through the

river gates which had been left open and came into the banqueting hall in time to fulfil the handwriting on the wall recorded in the fifth chapter of Daniel. With the Spirit of God impelling him, he later gave the people of God liberty to go back to Jerusalem. Ezra 1:1-4.

Just previously to this deliverance and at the end of the seventy years, Daniel, that noble prophet of God, himself a captive all these years, is burdened for his people, and he says in the ninth chapter, second verse: "In the first year of Darius' reign I Daniel understood by books (he was studying prophecy) the number of the years, whereof the word of the Lord came to Jeremiah the prophet that He would accomplish seventy years in the desolation of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes;" and in the seventeenth verse he says, "Now, therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine *upon Thy sanctuary* (in Jerusalem) *that is desolate*, for the Lord's sake. O my God, incline Thine ear, and hear; open thine eyes and behold our desolations, and *the city which is called by Thy Name;* for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies." This petition was offered for the city of God and for its sanctuary.

Then the vision of the seventy weeks is given. The seventy weeks attaches directly to the seventy years of

captivity, and the vision of the seventy weeks given in answer to Daniel's prayer reveals the history of Jerusalem and her people from the deliverance by Cyrus, until the whole consummation is wrought out in connection with the destruction of the Antichrist. When you read Daniel's prophecy you can see that it refers directly to the restoration of God's blessing upon that desolated city. Note the language: "Know therefore and understand that from the going forth of the commandment *to restore and to build Jerusalem* unto the Messiah, the Prince, shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three score and two weeks (that is sixty-two weeks of years) shall Messiah be cut off, and shall have nothing." As we finish the sixty-nine weeks, allowing for the historical break between the sixth and seventh chapters of Ezra, from the finishing of the temple in 545 B. C. to the beginning of Ezra's work in 457 B. C., the prophecy drops into the life of the Messiah. "And after three score and two weeks shall Messiah be cut off, but not for Himself; and the people of the prince that shall come shall *destroy the city and the sanctuary;*" this evidently refers to the Romans who afterward destroyed the city and the sanctuary—"and the end thereof shall be with a flood,"—here the picture moves on with a prophetic leap, as we call it, to the end, and the details are not specified except with reference to the last time; "and

unto the end of the war desolations are determined." That is a poor translation, but the idea is that *desolation shall continue until the end.* "And he shall confirm the covenant with *many* for one week." All the Jews will not be there, but "many" will be. He will confirm his covenant with the many who are coming up in the Zionist and other Movements, for one week. That is the last of the seventy weeks of years, and in the midst of that last week, which is really three and a half years, "he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolator"—that is, upon the Antichrist and his people who are seeking to desecrate the city.

Thus the Babylonian captivity ended with this wonderful prophecy of Daniel. Joshua and Zerubbabel came back 536 B. C. and rebuilt the temple, completing it 515 B. C. Ezra came up in 457 B. C. and re-established the services of God, and you remember the story of Nehemiah 446 B. C. to 432 B. C., how he fasted and prayed, and came in before the king as the cup-bearer, and when the king asked him what the trouble was, he unburdened his heart, and said, "*The city of my fathers is broken down*, the gates are destroyed and my heart is broken for my people," and the king said, "Go up and help your people."

Then we remember the story of how he built the walls and how the people labored with sword and

trowel and how they rebuilt the walls in the midst of the scoffing of the enemies. Then the city goes on for four centuries.

During this time the Jews suffered terribly at the hands of the Syrians, many thousands of them were slain, their temple was desecrated by Antiochus Epiphanes. In the eleventh chapter of Daniel and in the apocryphal books of the Maccabees we may read the sufferings and the bravery of the Jews and the awful character of their persecutions.

At the time of Christ the city was prosperous, the temple was beautiful, rebuilt by Herod, who was no king of the Jews, but an Idumean usurper, a man who did not belong on the throne. He was jealous of the one who was "*born* King of the Jews," and sought to kill Him. Knowing in his heart he was not a real king of the Jews, he sought to kill that Babe that was *born* King of the Jews. Herod, in order to gain favor with the Jews, built the temple, and when Christ was there they said, "Forty and six years was this temple a-building, and will you destroy it in three days?" Beautiful it was indeed, as you rounded the brow of the hill from the Mount of Olives and looked over upon it, gleaming in white and gold. It was said to be a beautiful and inspiring sight, and as the Christ came around that hill on that wonderful day, the first day of the Passion or Passover week, Palm Sunday, leading the triumphal procession into the city, it was but a faint suggestion of the time when

He will ride forth from heaven and put to flight the hostile nations of the earth surrounding Jerusalem, and set up His rule on the earth.

As he came He halted, looked across upon the city that day and wept with a breaking heart as He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Before He left them that week He told his disciples in His wonderful discourses in the twenty-fourth and twenty-fifth chapters of Matthew, in prophetic language of the time, when that city should be destroyed, and He carried the thought in a double prophetic picture on beyond the destruction of Jerusalem, which was immediately before them, to that last wonderful day when the awful tribulation should break out upon His people and to the glorious end that should immediately follow.

A generation later the Romans came and said, "We will sweep this city off the earth," but they little understood their foes. The fighting from within that city on the part of the Jews was most daring. Twice at least they nearly captured Titus himself as he was walking along in his pride. Open flew the gates and out rushed the Jews in great hordes and fought with such desperation that they surrounded the emperor

himself, and had it not been for the brave stand of the Roman soldiers, they would have captured him. We see those Jews, like the Maccabees of old, coming out of the city and fighting the Roman soldiers with such desperate valor that the Romans themselves were amazed at the bravery and push and persistence that characterized the despised Jew. We see them kept in that awful siege month after month, and when one wall was demolished the Romans would find another wall built up inside, and when they put their great machines up against the walls the Jews came out, tore the machines down and went scurrying back into the city. Oh, it was wonderful how they fought! It was a doomed people fighting for their lives, showing the valor of the old conquerors of Canaan, showing the valor of the old soldiers that fought under Joshua. It was the Jew with the relics of the old power of God upon him, but fighting in fruitless desperation.

When I see the churches which have largely gone into apostasy, carrying on their great meetings, and when I see salvation coming and victory, and then the subversion of that victory and the converts going back into the world again, I see a parallel to the desperate sorties of the Jews as they almost carried the enemy away.

But the conqueror stayed with them, and God let him stay with them until that temple was set on fire and one million Jews put to the sword. Is the church going to win by its great meetings? The thing for the

church to do is to listen to God, and seek the baptism in the Holy Ghost. The Jews rejected Christ and forty years after, 70 A. D., their city was destroyed. The thing for them to have done was not to buckle on their swords and go out and fight against the Romans to try and save their doomed city, but to accept their Christ, and He would have given them victory in another way. They rejected Him and yet they fought. The fight was a noble one, but it was not a winning one. The fight the churches are putting up today is a noble fight. You like to hear of the big meetings, but to me they are the desperate sorties of a dying, apostate church which has brought its weaknesses upon itself. They fight a glorious fight, the fight which speaks of the ancient valor of Paul, Luther and Wesley, but it is a losing fight, and just as Jerusalem went down in an awful crash by the persistence of the enemies who had no God with them except the God of providence, who was using them to lash His people and would deal with them as He dealt with the Babylonians, so will the church go down and close another epoch of human failure.

Now my purpose in giving you a picture of the destruction of Jerusalem under Titus, is simply to carry you on to the picture of the last fall of the city, which is to be the worst of all. Before we come, therefore, to the last destruction, let us look more closely at the Roman siege of Jerusalem. I have spoken already of the famine, of the fact that one million Jews were de-

stroyed, of the fact that they were crucified outside the walls of that city until there was no more wood for crosses, until even the heart of Titus was almost broken under the things he and his soldiers were doing, as he saw the awful destruction of life and the persistence of those fated men in contending against them from within the city. If you have read the chapters of which I told you, you will remember a little section in which Moses prophesies that when the people of God turn away from Him to idolatry they would be in such desperate straits that they would eat their own children, and even those who were gentle in spirit would look at their loved ones with the idea of killing and eating them. Deut. 28:52-56. They were devoid of all affection in the city, and so desperate were they for food that they fought for it right in the streets of Jerusalem. The factions were so wicked against one another that when it came to the time of famine they had no mercy, and if a man had a piece of meat in his mouth they would choke him to death to obtain the morsel. These awful scenes of men fighting for food in the city were frequent, and one day when the odor of cooking flesh came to one of these prowling bands, they dashed into a house and demanded the meat. A woman opened the oven door with an awful face and they saw the body of her child. Her example, awful as it was, was followed by other mothers in that siege, and when Titus heard it he felt as if he could not be cruel enough with a peo-

ple who would be guilty of such horrible things as these and would hold out against him in spite of the fact that they were reduced to such desperation. The Jews in order to save their jewelry swallowed it, while the Romans knowing this, cut them open to get it. If one stayed inside the city he starved; if he went out to the Romans he was disemboweled with a sword. The whole thing is a horrible picture—crucifixion, famine, destruction, and the awful sins which followed such a prolonged siege.

Now this was God's people, God's city and God's temple, under the judgment of a loving God. Strange, isn't it? And He had love toward them all the while. How true the scripture, "It is a fearful thing to fall into the hands of the living God." It is a fearful thing to fight against Him and to go against His will. Oh, how the crushing blow of God falls in awful judgment on all those who resist Him as the Jew has resisted God.

After this there was a worse time. The Jews gathered together around a false Christ in the time of the Emperor Hadrian, 130 A. D., and they had a worse time than at 70 A. D. The Romans sought more fully to reduce them to destruction, and they were swept from the land like flies and the city left perfectly desolate. The Emperor rebuilt the city as a heathen city, built a heathen temple on the site of the holy of holies, and established a heathen altar.

There were no Jews left there, and no Jews were permitted to come into the city for two hundred years, until the time of Constantine.

Notice that that city which was destroyed by the Roman Emperor Titus was left desolate of Jews for centuries, and yet today swarms of Jews are going back. As Disraeli said, "You cannot destroy us." They were kept out of the city for two and a half centuries, and up to the year 1841, nearly the middle of the last century, there were not more than three thousand Jews permitted to be in the city at any one time. The fact I call your attention to is that this late Zionist Movement is a very rapid movement. It has come to a head during the last thirteen years and today there are probably from 80,000 to 90,000 Jews in Jerusalem, which is a city of 100,000—four-fifths Jews. It was not until 1888 that they were allowed full freedom to go into the city and to invest in property. The dear old city has been passed like a football back and forth between Mohammedans and Crusaders. The Crusaders were Christians who came from Rome to wrest this Jewish city from the Mohammedans, determined to make it Christian. They put to the sword Mohammedans and Jews alike and were very cruel to them, so that the Jews say today, "It is no wonder we do not believe in your Messiah." So back and forth between the Christians and Mohammedans it passed until down into the sixteenth century. Since 1517 the Turk has been in permanent possession of Jerusalem,

and it is in his hands today; in 1917 it will be an even four hundred years.

Now we see the city building up; the temple is gone and the mosque of Omar is over the rock, displacing the holy of holies. The Mohammedan is in full possession, except that having opened the door to the Jews they have come in, and as they always do if they are allowed a free hand, they have possession of the banking and other business, and are getting control of the land little by little, until eighty or ninety thousand of them have possession of all the business and the Turks are being crowded out. The Mohammedans are taking things easy and drifting along in the Oriental way, and the Jews are coming in from the other nations, where they have learned how to earn money, and the lazy Turks are being pushed to the wall. Unless, however, the Zionist Movement gets what it is after. namely, the consent not only of the Turk, but of the other powers, for the Jews to have permanent possession of their own land, they will simply be open to the caprices of the Turkish Empire and will be forced out if the Turk becomes jealous of this growing influence of the Jews.

Some who have been watching the Turk have said, "There is the stolid Turk who doesn't budge for anybody. There is that old Sultan, cruel, rich, immovable; and we wonder how the whole thing is going to work out. It looks as though the Lord would never get these signs of the times fulfilled."

But notice how strangely the Christ, through His servants who have gone forth in His Name, has been working out this problem. Suddenly the Young Turk, so-called, made what he is by Christian missionaries with their schools, comes forward and in one day demands his constitution, deposes his conservative old Sultan, then turns around and throws Mesopotamia at the Jews. The constitutional Turkish government which has deposed the Sultan, has for a consideration, given the Jews this land. The Turk has not been unselfish in this move for a constitutional government. He has found out about railroads, about exploiting a country, and he knows the Jew has the money bags, and while the Turk will hold the sovereignty, at least he supposes he will, he desires to use the Jew as a cat's paw. This is his selfish plan. Notice the unconscious fulfillers of prophecy. There are others who, like the Turk and Zionistic Jews, are working out their own selfish ends, and are working along rationalistic lines, without God and without the Bible, but who are God's wheels grinding out God's plan and unconsciously fulfilling prophecy. The Young Turk, ambitious and progressive, has made one of the quickest moves towards bringing in the end that has ever been made. By one turn of the hand they have begun to solve the problem as to how the Jews should come back for the Antichrist to deal with them.

But we have not come to the end of Jerusalem yet. In the fourteenth chapter of Zechariah we see the na-

tions gathered together against Jerusalem, which shows that if it takes so many things to besiege it Jerusalem is to be still more strongly rebuilt. We can easily see what the Jew will do with Jerusalem. If the whole land and all the country round about is filled with Jews, what think you they will do with their great city? They will rebuild it, beautify it, build a temple in it and set up the sacrifices again, as Ezekiel prophesies.

We do not need prophecy now; we have come up to the place where we can see the thing coming over the hills. And what will his royal highness, the Antichrist, probably a rationalistic Jew, who will have Babylon for his grand city, think of Jerusalem?

Men whose hearts will be still warm towards their prophets, towards the Word of God, but without thinking about the Messiah's kingdom, will want to build their city. The Jew on the commercial side will build up Babylon, and the Jew on his sentimental side will build up Jerusalem. And then will come the gathering of this awful cloud, this last great destruction which is to come upon the Jews and upon Jerusalem, this awful cloud of Antichrist's kingdom. The same old Babylon that came up the Euphrates Valley and came down as an enemy from the north, the same old enemy coming along the same old route, with railroads to help him this time to carry his troops, will come down from the north upon Jerusalem and gather around there to the battle of Armageddon. Zech.

14:1-3; Rev. 16:12-16. Then the Lord comes forth to fight for His people, and it says in one place in that awful picture in Revelation 14:14-20 that the blood will run out up to the horses' bridles; an awful picture of judgment. The same picture is in Revelation 19:11-15.

So Jerusalem will be rebuilt and besieged by the Antichrist—rebuilt while the Jews are in covenant with the Antichrist, and besieged after the covenant is broken. You remember the ninth of Daniel; in the midst of the seventieth week, the covenant which Antichrist and the Jew make will be broken. This Antichrist will be the grandest and noblest type of man the world has ever seen, a splendid type of intellectual manhood, "the superman," if you like, filled with the spirit of the devil. The devil will inspire him and he will be made wise with a wonderful wisdom. By this impulse from the pit, the devil against Christ, he will gather a wonderful army around him, and will be the center of a wonderful life. This Antichrist, a renegade Jew, inspired by the devil, will prompt the leader of the false religions to make an image to him, and that false prophet in fellowship with the Antichrist, will demand that people worship that image. The Jew will not worship his image and the covenant will be broken at that point where they refuse to go back into idolatry. The Jew will say: "We remember what we suffered once for our idolatry and we will not suffer again," and then strange, strange thing, as they *re-*

ject idolatry, the last great judgment of God falls upon them in the awful tribulation. You say, "Well, that is too bad!" Yes, it is too bad, but whether you go to the right or to the left, when you are against God you get into trouble. God will not be interested in that act of refusing idolatry because they have rejected the Christ of God, and then will come the conflict between Babylon and Jerusalem. It is true to the picture of scripture.

It may be in these tribulations and sorrows the better spirits will gather, and out of that anguish there will be people who are going to meet the Lord on Mount Zion, 144,000 of them, who are going to stand with Him when He comes. And if you want to fill in the other parts of the picture you can easily see that Christians are going to be active all this time; there is going to be missionary work going on in Palestine all the time; they are to preach more and more in the power of the Spirit down to the end of the age; there will be a harder fight, but it is going to draw Christ's people over to Him fully, and He is going to fight for them if they trust Him. There will be a mightier manifestation of the Gospel and of power, and out of that fight will come 144,000 converted from Israel, and they will greet Christ when He comes to that city in its besieged condition and will stand with Him on Mount Zion in the midst of the earthly Jerusalem, delivered and ruled over by the Christ. In the twentieth chapter of Revelation, Satan's brief re-

bellion against the "beloved city" is summarily disposed of, and Jerusalem is left in peace.

And now finally in Rev. 21:9-27 we have an angel showing John the apostle, the Bride, the Lamb's wife. That bride is "that great city the Holy Jerusalem." That great city comes down from God and has a wall of twelve foundations and twelve gates. The twelve gates of pearl have on them the names of the twelve tribes of Israel, and the twelve foundations of the wall have on them the names of the twelve apostles of the Lamb. We see then that in the Bride will be the Old Testament pure ones, as well as the New Testament faithful. The much talked of Bride then will not be merely the raptured saints of the church age, but will be made up of a blessed unity of Old and New Testament companies faithful to God and to the Lamb. We know that the 144,000 are represented as from the twelve tribes and faithful to the Lamb, following Him whithersoever He goeth. But be that as it may, the thought is presented clearly and simply in this last book of the Word that both Jew and Gentile will be in the Bride. How God will work this out remains for Him yet to reveal. But how beautiful that the old rock fortress of Zion, which was the Jerusalem of David, should become the shrine of shrines of all the earth containing the Shekinah glory of Jehovah and after manifold trials and sorrows should emerge from her terrible history gloriously delivered in her earthly life and be eternally immortalized by having her name

emblazoned on the Holy City of God, which is to be the Bride of the Lamb; its gates of pearl, its foundations of precious stones, its streets of purest gold showing forth in its wondrous heavenly beauty the glory of the God who fought its battles, purified it in the fires of a thousand judgments and brought it out a final and permanent witness to the fact that the gifts and calling of God are without repentance.

V.

THE LAND OF ISRAEL

AND now we are to think together of the land, the wonderful land; chosen of God as the spiritual training ground of the race.

A chosen *people* of God is a wonderful fact but how much more strange and wonderful is a chosen *land* as the theatre of action of that chosen people, and God as the Trainer and Teacher. And yet how fitting, wise and proper; and how marvelously well chosen.

God does indeed do all things well. Here is a people the marvel of the ages; rich in their wonderful fertility of thought and heart life; a people stronger in physical endurance than any other nation of earth; wiser, deeper, more fervent in spirit, more fertile in intellect, more strong of body than any other. A wonderful people! They have vindicated God's choice. Wicked though they have been; idolatrous and disobedient and awful in their rejection of God and of His Christ, yet the ages have shown us nothing like them. In spite of every fault and every sin and weakness, this people have vindicated His wise tuition of them. God chose well; God taught well, and they are still in His school

and the outcome of it all will yet more gloriously vindicate the far-seeing wisdom of God in thus preparing for the race of man a nation to be their example and teacher.

But the land will also vindicate the wisdom of God in its choice. Now lying fallow, even as the people have been, under the judgment of God, yet this land in its history has vindicated the wisdom of God's choice. No land under the sun has had such a history. Wonderful in its fertility it is a counterpart of the people who were sent there to live. A land flowing with milk and honey; a land of wonderful fruits and flowers and birds, and diversity of climate. No other land in so small a compass can show throughout its hills and mountains and valleys such boundless variety of productiveness and of climatic conditions.

It makes up in heights and depths of land surface what it lacks in breadth of square miles. Springs from its mountains, rains from its heavens and dews from the great ocean on the west were all calculated to make it a land of vines and grains; of oil and honey; of herds and flocks. Its history has vindicated God's choice even as the people have, but it is now sharing in the curse which rests upon the recreant people who have forsaken their God. Verily the ground is cursed for their sakes. We shall understand it better some day but when the obedient

One comes and the land through Him begins to blossom as the rose and the rains of heaven fall upon it again in copious showers we shall understand better than we do now the intimate relationship between the holiness of the people and the fertility of the land. Yes, people and land alike, are full of wonderful possibilities which have come out in days past in prophecy and psalm, in poetry and history, and in fervid utterances of deepest truth; in grape and flower, in olives and grains and teeming flocks and herds.

As we look at the land from the time when God gave Abraham that wonderful call and promise as recorded in Genesis 12 to the present time, its history falls naturally into two divisions whose characteristics are so marked that the division makes itself. From the wonderful call to Abraham to get out of his native land and from his kindred and his father's house, to go out into a land which God should give him and where he should be blessed to all the nations of the earth, to the time when the people of God, who came out of the loins of Abraham according to promise, were driven from their land and their temple permanently destroyed by the Romans, marks one natural division. And from that awful time of judgment on through the present to the time of the restored glory, is the other natural division. Mark even the difference in the words and thoughts

that must be employed in describing the two periods, and we stand vindicated in this division. The first period shows the land with the presence and blessing of God upon it. Call and promise and altar; prophet and priest and king; burning bush and shekinah glory; miracle and prophecy, victory and judgment; angel messenger and fire of Sinai and an audibly speaking God; tabernacle and temple; cloud and fire; enemies driven out and land possessed; repentance and restoration; the visible glory of God; the ever present supernatural manifestation of a guiding God. These are the words and thoughts of the first period marked by strong religious ideas and facts. But the second period speaks to us, first of all of a crucified MESSIAH and this marks the awful division line. Since then we hear of the destroyed temple, the overcoming enemy; a people driven out, a nation judged and scattered and "Ichabod" (the glory is departed) written over it all. Now it is the contending nations, Russia, England and Germany and the Turk; the fallow land, commerce and trade and a route to India; irrigation and railroads; politics, treaties, franchises, capital; the greed of men and jealous rivalries of contending nations who think not of God; no song or message of angel; no fire from heaven, no cloud, no glory. Instead of the glorious God and the holy temple and a happy and prosperous people we have

the sounds of selfishness and greed and in the midst of it all the self-willed people seeking to rehabilitate themselves by their own effort, creeping back to this desolate land to receive at the hands of a rejected God and Messiah the most awful storm of judgment that has ever fallen upon them. And then *the glory of the restoration!* Would you like to make it threefold, this division? Possibly it would be better but we shall leave the third division a passing type and promise and bye and bye the reality. Now the awful schooling of God of the disobedient child and then the glory of a ripened and disciplined life living out its proper destiny. Promise and type and temple! Sorrow and desolation and tribulation! But then glory and reality and fulfillment! The land that was once the land of prophet and prophecy now the land of no prophet, but of continuing fulfillment of prophecy, will then be the land of glorious final fulfillment. This chosen people and this chosen land will alike and together "blossom as the rose." The land and the people will be abounding in the fruits of the life which God saw and developed in them and which He purified in the fires of awful judgment until they will glorify Him in abounding productiveness of the fruits of the Spirit. Yes, the sound of the words which tell the story of the olden glory, and that of the words which tell the story of the later sorrows are very different and yet silently and

really God is working just the same. His feet have never turned backward and His plan is marching on to perfection unto the kingdom of glory in the earth made new where righteousness will dwell supreme.

And now while in this epitomized statement just given, I have suggested everything that I can say, it may be well to look more carefully at some prominent features of both the divisions which we recognize in the history of the wonderful Land of Israel.

Our first natural division then is from the call of Abraham to the rejection of the Messiah and the awful judgments immediately connected therewith in the destruction of city and temple and the scattering of the people.

First then the land in this time is the Land of the Bible. That is, it is the land of the story of creation, of Adam and Eve; of the coming of sin; the theatre of temptation and the fall; the land of the patriarchs, of the kings, of the prophets; it is the land where the Bible was given; where God spake through men and where men "spake as they were moved by the Holy Ghost"; it is the land of Jesus, the Messiah and Saviour of men; it is the land of the Cross, the theatre of redemption; it is the land of the apostles and the birth place of the church; it is the land of Sinai and of the mount of transfiguration; it is the land of the miraculous; it is the land of the temple and its wonderful service

and symbols and sacrifices, its shekinah and its witness to the living God; in short, it is the land of all the miraculous and wonderful things which are associated with God's revealings of Himself to mankind for their redemption.

Second, the land is the land of God's choice. As the world becomes unified and gathers more and more about a single center we shall see more clearly why God chose this land above all others. We can by a brief study of our maps see now how central to all the nations on that side of the water it is. The nations are seeing that today as they choose it as the highway to the far East. It was always the center of contention amongst the nations. The Antichrist is to make it his center and Jesus is to make it His center not only for the nations in that section of the earth, but for all the world. The wisdom of this does not yet fully appear, but as national unity under Antichrist and Christ develop more fully the reason for the choice will be more apparent.

Third, not only did God specially choose the land but He specially cleansed and prepared it for Israel, using them as His instruments. In Hebrews 6:7, 8 we find a good and satisfying figure of speech to justify God for the summary way in which He cleared out the early inhabitants of this land. If the earth brings forth fruit God blesses it; if it brings forth briars they are burned. Blackberries are good

but grain is better, hence clear off the briars. God had to have a field for the development of His people. The awful sins of the nations made it imperative that they should be cleaned out of that land just as much so as that the earth should be cleansed by the flood. Cruel and awful? Not so, for God was planning the redemption of the race and the land must be cleared of the briars before the grain could be grown. God will show His whole plan to us some day and then its far reaching wisdom will appear. So God prepared the land by giving the inhabitants over to the prowess of His people and the fear of them and the dread of them was in all the land, and the giants went down before the victorious people of God as long as they remained obedient.

Fourth, we see this land standing forth through the centuries as the spiritual training ground of the this feature of God's plan. A people! A land! whole human race. "Wonderful" fails to describe That land prepared for that people and that people prepared for that land. And here God puts His chosen people into His chosen land as a school ground in which He teaches through the centuries, yea and the millenniums, the lesson of salvation. Abraham, his call and the promise; the patriarchs, the captivity, the deliverance, the conquest, the prophets, the priests, the kings, the Messiah, and to step over into our second period, the apostles, the

church, all show the race in God's school and the lessons first given in the midst of the chosen people. All true spiritual food for the race came from this land and the truths which were given to Israel there, will ultimately permeate the race with the light and life of God. "Salvation is of the Jews." Christ is of the Jews. The world's Saviour and the world's salvation are both traced back to this land, the spiritual training ground of the human race. As the mind rests upon the obedient and believing Abraham, the receiver of the great promise, and then upon Israel in bondage and upon the tabernacle in the wilderness, the manna and the smitten rock; upon the wonderful conquests of David and the growing kingdom; upon the temple of Solomon with its glory and upon all the history of Israel, the land in which all these things occurred becomes radiant with a new light of wisdom and love as we realize that it was the theatre of God's activities amongst men in the far away times leading up definitely and fully to the widespread righteousness and salvation which will one day cover the earth. And while we see poor apostate Israel wandering afar from her God we cannot refrain from going on with the little chosen band through the wonderful scenes of Pentecost and of the early days of the church. The Comforter has come and God is within them. Hallelujah! Deeper than the law, more glorious than temple life

is the shekinah within, in the Holy of Holies of our hearts where God the Holy Ghost dwells. And while the blessed truth has spread far and wide amongst the nations, yet the land was the scene of the outpouring of the Holy Spirit from Jesus the glorified Son of God and now the kingdom draweth near. Hallelujah!

Fifth, let us remember that this land was given to Israel and to Israel it still belongs. A man may rob me of my watch but the watch is mine still. The nations of the earth have despoiled Israel of the land of God's gift, but the land is still her land and as "the gifts and callings of God are without repentance" as St. Paul shows so plainly in Romans 11, some day Israel, filled with glory will be in possession of her glorious land and it will certainly be a time of glory. I want to be there, don't you? I want to walk over that land some day when it is in its fullness of glory and when holiness fills the people and fertility fills the land with earthly beauty and blessing. Hallelujah! Israel has sorrow ahead but she has glory too and sad will be the lot of those nations which have deliberately robbed her and continue to hold that which does not belong to them. As God used Babylon and Assyria as scourges of His people and then brought destruction and sorrow upon them so will the nations which have cursed Israel and despoiled them of their land receive the awful judgments of God.

But the days of the wonders of Bible times have passed for a time from this wonderful land, and other times have come upon it. Israel's Messiah came and she knew not the day of her visitation. The awful darkness that settled down upon Jerusalem showed the terrible error which her leaders made when Israel rejected her Christ. "If thou hadst but known in this thy day the things which belong to thy peace! But now is thy house left unto thee desolate!" And while the church goes on winning its way through the earth until the chosen number from amongst the Gentiles shall be full, our sad gaze turns back to the land of promise and we hear other sounds and see other sights than those which characterized the land of the Bible. Another people are there in possession and other thoughts and hopes are being wrought out there besides those which we find recorded in the Word of God. And yet while the voice of the prophet is no longer heard in the streets of Jerusalem prophecy is steadily fulfilling there and the very sights and sounds which tell the sad story of Israel's ruin are working out the will of God. How *glad* we are to believe this!

But now as we turn to the second division of the history of the land which dates most naturally from that compound event the crucifixion and the judgment which followed it, covering a period of about forty

years, what thoughts come to us for our instruction about the land.

The *first* is this, that Israel to whom that land was given is still bound to it by indissoluble ties. Thus the last thought of the first division of the history of the land becomes the most prominent one of the second. Titus, the Roman, destroyed their temple and scattered the people under penalty of death if they returned. And yet scarce a half century had passed before the surrounding country was teeming with Jews again and a worse battle had to be fought with them than had been fought by Titus. It seems incredible but such is the testimony of history. Scattered again and forbidden their city which was rebuilt by their heathen conquerors, the Jews have never been wholly out of the land although they were kept out of the city itself until the time of Constantine when they were permitted to come and weep at the foundation of the temple. And even down to as late as 1841 only three thousand Jews were permitted to live in Jerusalem itself. And yet the land has always held many of the Jews and they have been there as a sign perpetually before the nations that this land is theirs and always will be. The point upon which we are bearing emphasis now is that as gravity draws the body to the earth, as that strange magnetic power in the polar regions draws the magnet ever to itself, as the instinct within moth-

er and offspring brings them ever together, so the land of their fathers attracts the Jew from every clime.

Two great Jews, Rothschild and Hirsch, may seek to avoid each other in their colonizing, the one in Palestine and the other in some other distant part of the earth, but that is but the temporary holding of the stone in the hand, or the forceful deflecting of the needle from the north. The stone when released will fall and the needle will turn instantly to the pole. Hirsch and Rothschild find themselves coming together and Palestine is the only logical ground for reunited Israel. Sentiment and something deeper than sentiment draws and impels the Jew of every nation to return to Palestine.

Jews may be scattered and seek to become amalgamated with other nations but ever by the awful stirrings of persecution does God disturb that peace and turn again the longing eyes of His ancient people to their own land. They have no home and they never will have until this land becomes once more their home. God by the instinct which comes of possession and long years of wonderful history interwoven with the very warp and woof of their national life as well as by His stirring up the nations against them, is keeping their hearts turned ever to Palestine the land of Abraham and the prophets, of Moses and the temple; yea the land of their terrible

mistake in crucifying their Messiah. Back they must come like the murderer to the scene of his crime and like the wandering child to his home. The Jew is simply bound to that land and he will wander restless and unhappy until he finds himself home again. This Zionistic Movement of which we have thought so much of late and of which we have spoken in this series of talks, is no modern freak, no sudden impulse seizing a persecuted people. For centuries back similar movements on smaller scale have taken place. In the thirteenth century two very definite movements toward Palestine embodying the same thoughts and feelings exactly as this late Zionist movement, led Israel back to the land of her birth from France, England, and Germany, and if we were better informed about the movements of this wonderful people we should undoubtedly find this surging impulse of instinct continually turning them back to their native land. Destiny, God, instinct, persecution; in short, everything that concerns them, attracts, drives, impels this people to this land. So poor, storm-tossed Israel is guiding her craft almost unconsciously like the needle that points to the pole and she shall find her haven of rest in that port and in that alone from which she came forth.

Second, we may point to the nineteenth century as a time of important developments leading to the restoration of the people to their land. Mehemet

Ali, the pacha of Egypt, in the former half of the Nineteenth Century having forced his way into Palestine, after having helped Turkey in her conflict with Greece, was allowed to remain after producing much trouble between the nations by his presence. But it was during his presence that European consulates were established in the land and this proved to be a priceless boon to the Jew who fell under the protection of Great Britain. Mehemet Ali also insisted that all residents of Syria live peaceably with one another; and so began an era of toleration which included the Jew in its helpful sway. In 1841 the edict restricting the number of Jews who might dwell in Jerusalem to 3,000, being removed, the Jews began to come into Jerusalem in larger numbers although still confined to a filthy and narrow quarter next to the leper settlement. But in 1867 the Sultan removed all restrictions and the Jews with other foreigners were allowed to purchase land in Palestine without becoming subjects of the Sultan. A further spasm of restriction took place when the great persecutions broke out against the Jews, but the Sultan finally removed all restrictions and since 1888 the Jews have been flocking to the land. Persecution in the providence of God has been the stirring up of the prodigal to turn toward his father's house. And now with doors wide open and with the anti-semitic spirit on every hand making life miserable for the Jew in every other

land, the natural result is their streaming back to their own land. Colonization has been a strong feature of this return movement. Many flourishing colonies of agriculturists have been planted in the land and while many seek to show by statistics that the Jew is not an agriculturist they do so in vain. That which is incidental to his strained relations to the nations cannot be shown as fundamental and the Jew is showing himself to be a farmer of the first class and the fertile but fallow hills and plains of Palestine are beginning to produce what they would have produced all along had they had the men, the rain and the toil. The returning rains with the returning men unite to produce a condition of promise which augurs well for the prosperity of the land. Great and philanthropic leaders amongst the Jews have furthered this colonization spirit and while some have felt that the current should be directed far away from the land of their fathers it is swerving definitely and strongly toward that land and will soon swell to a mighty flood-tide of immigration which will furnish the land with labor, and capital as well. Are you noticing the contrast with the things we talked about in the former half of this discussion? Now it is lands and works and colonies and what not, but how little of God and glory and peace.

But we must move on for we wish to observe in the *third place* that in the main, through unity of his-

tory and religious belief, the Jew has suffered less under Moslem rule than under any other power that has ever held sway over the land. There is much in ancestral tradition and in common religious opposition to the Christian that has created fellowship between the Jew and the Moslem ruler.

In special instances Moslem justice has dealt out death to the Moslem oppressor of the Jew. And so the teachings of the Koran have united with the fellow feeling inspired by common ancestry and a common monotheistic belief to make life bearable for the Jew under Moslem rule.

All this tends strongly to bring land and people together again.

In the *fourth* place let us observe the very important bearing upon the political and commercial history of the land of the railroad system which is being developed across that country. In the main we may say that the terminals of the railroads will be the Persian Gulf on the east and the Mediterranean Sea and the Bosphorus on the west. Of course, beyond the Persian Gulf on the east lies India the objective point especially of England, and with Egypt already under English control it also is a natural western terminal. Europe, prominently Germany and Russia, starting from Constantinople on the Bosphorus are also seeking to connect their own railways with the Persian Gulf. Commercial control of the land is

sought by these nations and war may have its part yet in the settlement.

Let us look a little more in detail at the growth of this most important feature of modern exploitation and development of the land. In 1892 the Joppa-Jerusalem railroad began operations and after some commercial troubles has settled down to a paying basis and is carrying tens of thousands of tons of freight annually. The Haifa-Damascus railroad was the second one to be put in operation. Haifa is the coast point below Mount Carmel and the railroad from this point went to Damascus aiming to extend to the Euphrates and to Bagdad on the Tigris. From this point continuation to the Persian Gulf would be an easy matter over rails already laid. Mind you, the Turk had fast closed up this natural passageway. On account of this action of Turkey the long tedious stormy route around the Cape of Good Hope at the South of Africa had been the only way to the far East until the Suez Canal was opened by England. The control of Egypt and the Suez Canal have given England control of the profitable eastern trade. Concessions by Turkey to Germany along the Suez, forced England to insist on the removing of the border line from the canal bank to a point farther north so that a foreign railroad could not skirt the canal bank and threaten England in case of hostilities.

The Turkish government has for a long time considered the completing of a trunk system from the Persian Gulf westward to be supplemented by lateral connections. The system will naturally include two main lines, one running up the Tigris and through Asia Minor to Constantinople, the other running up the Euphrates valley through Syria to the Mediterranean and Egypt. The first arm will place the Atlantic Ocean in direct railway communication with the Persian Gulf except the short twenty minute sail across the Golden Horn at Constantinople. Mails from London will reach the Persian Gulf in six days and thence to India by steamer in three days more, making the trip from London to India in only nine days. Many miles of this railroad are already finished. During the visit of the Emperor William to the Sultan in 1897 a concession was granted to the Emperor for a full line from the Golden Horn to the Persian Gulf a distance of 1,500 miles with a strip six miles wide on either side of the road to be developed at the will of Germany. England thwarted this project of the German ruler by purchasing outright from a local sheik the terminus on the Persian Gulf, thereupon insisting on an international share in this marvelous concession, and left the Emperor gnawing his mustache with chagrin. What will it lead to?

The second arm of the road will place the Mediterranean within one day's journey of the Persian

Gulf, the Mediterranean terminus being at Acre, a few miles north of Haifa which you will remember is under Mount Carmel. From Acre, Egypt can be reached in a few hours, and by steamer across the Mediterranean, England can be reached in six days. So that by this route India can be reached from England in ten days, one day longer than the Asia Minor route. It was the purpose of the Sultan thus to develop the rich domains lying under his rule. "The splendor of Phenecia, of Babylon and Nineveh, and of Israel will pale before the revival of power and prosperity which is now within the grasp of those favored lands" is the remarkable sentiment expressed by one of the railroad leaders at a banquet in the East when the railroads were under discussion.

I have said enough to show the railroad prospects of the land. The immense irrigation scheme for the reclaiming of the fertile lands lying between the Euphrates and Tigris I have already discussed in these talks. The richest country in the world is being eyed by many nations and the energy which has crossed the continent from Atlantic to Pacific, digging through the mountains and climbing over the rocks and hills, is at work in the land of Israel and will soon have England, Europe, India, China, and Japan connected by great railway and steamship lines which will make us all near neighbors. With Japan at one extreme and England at the other,

there is no alternative but that Palestine which lies in the road of it all must be developed and the only isolated countries will be those of the new world.

And now let us again notice that while the nations are doing their best to use Palestine as the cat's paw for their own selfish ends, God is working on and the land awaits another stage of its history yet unseen to us and yet so vividly portrayed in that Book of Prophecy which has never failed in its sure indications of what God would bring to pass. "Let the nations rage and let the people imagine a vain thing. He that sitteth in the heavens shall laugh, the Lord shall hold them in derision." His decree has gone forth. That land belongs to His Son Israel and to His Son Jesus the Messiah of Israel. "Out of Egypt have I called My Son," the inspired Word says in placing Jesus on a parallel line with Israel in that quotation. God called His son Israel out of Egypt and His Son Jesus also and to these His children He will give the land. And again let me say what I firmly believe, that when Israel is purified, and in mourning and repentance accepts Her Messiah, and when the land is rid of self-seeking politicians and when Israel and Israel's King as the Sons of God reign over the fertile land, God's choice of His people and His choice of that land will be more than vindicated. Then from this central land of all the earth will go forth the Word of the Lord with new power.

"And it shall be in that day that living waters shall go forth from Jerusalem; . . . and the Lord shall be King over all the earth. In that day shall there be one Lord and His name one. All the land shall be turned as a plain. . . . And there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Zech. 14:10, 11. May the Lord hasten it in His day. Amen.

VI.

THE JEW AND PENTECOST

ISRAEL is the key to human destiny; the key to the things of the past and the key to the things of the future. Israel is also the key to the understanding of Pentecost. Possibly some of us haven't thought anything about that. What has the Jew got to do with Pentecost? Well, I think a great many of us realize that there are a number of hard questions that come up concerning Pentecost as we read about it in the scriptures, and as we come up against it in practical experience, don't we? "That is not what I expected of Pentecost," we say, and I believe if we take our position in the very heart of Israel and observe spiritual experiences and human history, and even national life and destiny from that viewpoint, we shall get light on it. If I do not say anything more than that tonight that would be worth hearing. Stand off at a tangent and view things, and you do not get them in the right relation. Stand in the heart and center and look out, and you understand them better. I believe with all my heart that Israel is the key to the right understanding of Pentecost. Why, Pentecost was a Jewish feast, wasn't

it? Certainly it was. And isn't the latter rain a Palestinian illustration? Certainly it is. And when the latter rain falls in its fullness, it will be in Palestine.

Keep in mind that Israel is the key to the understanding of the situation. The stream of Israel's life flows through the centuries. Israel's *national* life was suspended when she rejected her Messiah. There was a little momentum that bore the nation on after Christ was rejected, until the Romans destroyed the city of Jerusalem, but since then we have no more inspired history of the nation except as we gather it from prophecy.

Now Pentecost marks the beginning of this parenthetical era in Israel's national history. Her national history was broken off when Jerusalem was destroyed by the Romans, and will not be taken up again until the end of this era when Christ comes back; then the history of God's chosen people, His earthly people, will be taken up again. As we look at the church life we see that this church dispensation marks a suspension of God's definite dealings with Israel except that He holds them in His hand; He sustains them, He guards them, but they are under judgment. They are told, as a naughty child, to stand in a corner, but God has His eye on them. "You are a naughty boy, you stand here; I want to talk to somebody else." That is God talking to Israel.

The Father has His eye on them; they are suspended, great nation as they have been, but He still loves them, although He has put them aside in disgrace for awhile.

Let us note here that Pentecost was to the Jew the feast of *first fruits*, and the Feast of Tabernacles, the only type-feast yet unfulfilled, was the *full harvest* feast. Zechariah 14 reveals the return of the Lord finding its climax in the Feast of Tabernacles; this is the filling out of Pentecost.

That parenthesis of the Christian church began at Pentecost. That outpouring of the Spirit as it was given at Pentecost was subsequent to the national rejection of the Messiah, but was given to those who accepted Him as an earnest, a prophecy, a small portion of the fullness yet to come. Pentecost is the earnest, for St. Paul says, we have "the earnest of the Spirit." What is it an earnest of? It is an earnest of the kingdom. It is the first handful of the kingdom. Well, then, Pentecost was a taste of what is coming when Judah and Israel are taken up again in the purpose of God, when they are converted to the Lord Jesus Christ and when God pours out the fullness of His Spirit upon His own people in their own land in the kingdom set up. Then they will enjoy the Feast of Tabernacles, the full harvest.

This church age in which we are living is simply a gathering out of the people from the Gentiles for

His Name. It is not a big thing that we are doing. It is big because it is part of the plan of God, but this age is not going to see the world converted; it is a partial work as far as redemption is concerned. The outpouring of the Holy Spirit at Pentecost was simply that earnest, and He is operating in this age for the purpose of gathering out that Gentile people.

Let us read some scriptures, for we get light and help only as we realize that what we say is founded upon the Word of God, and I want to proceed very carefully and earnestly, rightly dividing the Word. Let us turn to Ezekiel 36. I told you I was going to make these chapters a reservoir for all our thoughts. Verse 23 says: "And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Has He ever been that yet? "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." Have you observed that in the Jews yet? No indeed; "and I will take away the stony heart out of your flesh." Doesn't that describe the condition of the

Jew? You have applied that to the unconverted, but the Book doesn't. The Book applies it to the hard heart of the Jews. "And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. I will also save you from all your uncleanness," etc. Here, then, is the promise of their being sanctified and of the cleansing of their heart, and the putting of His Spirit within them.

In Ezekiel 37:11 we read, concerning the dry bones: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, oh My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it and performed it, saith the Lord." How clear God's thought is, "I the Lord have spoken it and performed it." God performs what He speaks and we can trust Him.

In Ezekiel 39:27 He says: "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations"—that will be a wonderful time when He is sanctified in them. They are a great people, and when we read the scriptures and realize that here is the people of God who have been disciplined through the centuries, doesn't it burden our hearts? And shall we not be happy when we, with Christ, are in the New Jerusalem and see that God is sanctified in His people before the nations? Shall we not be glad? Let us love the Jew and look forward with them to the time when God shall be sanctified in them before all the nations. It is very near. I do not say three, four, or five years, but it is very near. We are at the end of the age, and these things are not far away from us.

Verse 28: "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them anymore there. Neither will I hide My face any more from them: for I have poured out My Spirit upon the house of Israel, saith the Lord God." In the other chapters He says: "I will pour out my Spirit," but here He makes it almost thrill with the presence of the great fact, "I *have* poured out My Spirit."

I would like to read now some Old Testament scriptures that bear on the subject of Pentecost. My purpose in doing this is that you may see that there is a *series of promises* only *one of which was taken up by Peter on the day of Pentecost.* Peter took up the one in Joel, but if you study Joel carefully you will see the same sweep of thought as you do in Ezekiel. The culmination in the third chapter of Joel is the day of Jehovah, the gathering of the nations together in the valley of Jehosophat and the judgment of God upon them as shown in the nineteenth chapter of Revelation, and then the mountains flowing with milk and honey, and the joyous fulfillment of the blessing of God upon His people. Notice in Joel 2:28, "And it shall come to pass *afterward*," that great leap, the prophetic leap! How long afterwards? He is talking about the restoration of the land and looks forward to the day of the Lord at the end and says there is going to be great blessing, and not only is God going to give them blessings and restore what the canker worm has destroyed, but we can see that it reaches beyond Pentecost, to the time when God fulfills these things upon the Jews. To whom was it spoken? Joel was a prophet of Judah, and while his prophecy was partially fulfilled on the Day of Pentecost, and we are receiving the outpouring in the same manner today, the greater fulfillment will be upon restored Judah and Israel.

"And it shall come to pass afterwards, that I **will** pour out My Spirit upon all flesh; and your **sons** and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord comes." Now you see he leaps forward to "the day of the Lord," and you will notice that "the day of the Lord" is first mentioned in this book, which is the oldest prophetic book in the Bible, and that it goes on through other prophets also. Isaiah mentions it, Zephaniah mentions it, Jeremiah mentions it, and the New Testament apostles also speak of it. The day of the Lord was still before them even after Christ had come and after the Holy Spirit had been poured out; so there is a reach to the thought of the day of the Lord that goes on to the end of this age when Christ shall come in judgment.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." That is the remnant that is left after the awful tribulation, those that meet Him.

Now that leaps over to the end, and will have its completion in the outpouring of the Spirit upon united Judah and Israel.

There are one or two other scriptures to which I should like to call your attention, Isaiah 32:13-18, and Isaiah 44:1-5. Now the purpose I think you can see clearly in these scriptures, is that God intends some day when He restores His people, to pour out His Spirit, and the promise in Joel 2:28, which is said to be primarily fulfilled in Acts, is simply *one of those passages.* Those verses quoted on the Day of Pentecost by Peter are simply partly fulfilled; the residue is promised at the time of the restoration of Israel in the pouring out of the Spirit.

At the beginning of this dispensation comes along a Jewish feast, at which time the Jews from all over the country came to Jerusalem, and sometimes that city, which had a population of 250,000, would, within its walls and outside, become a city of two or three million. All men came up to the feasts three times a year, and there were at least three million people gathered together. Christ had been crucified, the Passover had been observed, and this was the Pentecost time. Pentecost was vitally connected with the Passover, so you see that the Holy Spirit is connected with the blood, as shown in the types in the Old Testament. Here were millions of people gathered together, many of whom were saying:

"Where are the disciples of Jesus?" "What have you heard about them?" just as the oriental folks talk about everything. "Well, there are a lot of them up there in the upper room, saying there is going to be a great outpouring from Jesus; they believe He is alive." "And when the Day of Pentecost was fully come * * * there came a sound from heaven as of a rushing mighty wind. * * *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." And when it was noised abroad the crowd ran together and mocked and said they were drunk, because I suppose they saw them jumping and possibly staggering around and praising the Lord, for they felt the Holy One of Israel was in the midst of them. It was a great earnest of the time spoken of in Isaiah 12, "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." It was the first taste of the kingdom. They were gathered in that little upper room. It comes to me now in this form: The Lord was saying to that little separated company of the Jews: "This is a taste of what I wanted you all to have, if you had accepted it, and it is what I am going to give you when I get you, only in larger measure." Today it is twisted and warped and is exercising itself in an environment of constant opposition, but we are nevertheless getting it at least in a small measure.

Christ said: "If there are enough of My disciples down there to get together and wait on Me, I will give you a sample of what I promised Israel. They have crucified Me and rejected Me, but I will give you something anyhow if you will be faithful." And they came together and the multitude heard them speak each one in his own language in which he was born the wonderful works of God. The multitude said: "These people are drunk"; they did not know what to make of it. They were not in the spirit of the kingdom any more than people today, and they knew not what to make of Pentecost, but the little flock were enjoying the floods of the kingdom, an earnest of the time when the Lord will get Judah and Israel together. Then the disciples went forth in the power of the Spirit proclaiming that the Messiah had come, and they have been doing it right along, and a people is being gathered out to His Name from among the Gentiles.

In the midst of His mission Jesus was crucified, and it looked like failure, but God still went on like a great rolling stream. You cannot stop God. What does a stream do when it gets against a dam? It mounts up and up and goes rushing on, flowing on. So does God. Israel resisted, rejected and crucified Christ, and said: "We will not have this man rule over us," but God went on. That is plain. He said: "We will do with what we have. One hun-

dred and twenty are enough. Give me one hundred and twenty," and he poured His Spirit out upon that company, but that did not satisfy the heart of God. That is not the work He started to do, and He is going to keep at it until He accomplishes what He started to do. He will follow them with His Spirit and reclaim them.

There are two other scriptures I will read. What did Christ say in Acts 1:8 is the purpose of the outpoured Spirit? "Power!" And when you get power what do you do? "Witness!" He says, "I will use you people. I know I have been crucified. I am up here from the grave, but My Father's plan is going on. He will carry it on with your little company," and then He said, "Wait for the day of Pentecost, and then I can use you."

Turn to Isaiah 12, which is a picture of the condition of things after God has restored Israel, and notice these words: "And in that day thou shalt say, O Lord, I will praise thee: though Thou was angry with me (Judah and Israel) thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His Name, *declare His doings among the people,*

make mention that His Name is exalted. Sing unto the Lord; for He hath done excellent things: *let this be known in all the earth.*"

How is it going to be known? "Declare His doings among the nations." How are they going to be declared? By Judah and Israel filled with the Holy Spirit, for that is what is indicated in this twelfth chapter of Isaiah. Now they will not go out until the Spirit comes upon them, and that must follow their reunion, and after the Spirit is poured upon them they will declare His doings and let it be known in all the earth. Then it says: "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." They are running out to the nations and declaring the works of God; therefore I see in that description the Spirit-filled company of evangelizers.

Now if you wish further proof that restored Judah and Israel will be the evangelizers of the earth and that they will let everybody know that Jehovah is God, read Isaiah 66:19, which says: "And I will set a sign among them, and I will send those that escape (tribulation and death) of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and *they shall declare My glory among the Gentiles.*" He is going to send them among the nations

that have not seen Him and do not know Him, and this is mentioned in the close of Isaiah, where the battle of Armageddon is referred to, so you know it is the time of the restoration, the time of the end, the culmination of all. "And they (that is, the Gentiles) shall bring all your brethren for an offering unto the Lord out of all nations." That is what the Gentiles will do after the Jews go forth and evangelize them, although there are some probably who will not come up, as there will be some hard heads that will not listen to anything, but when things begin to develop they will want to come, and whenever they see a Jew, ten men shall lay hold of the skirt of his garment and say "We will go with you" (Zech. 8:23), and they will bring them "upon horses and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord." Isaiah 66:20. He says: "I am going to send you out to the nations that do not know Me, and you are going to put them upon everything swift you have and bring them to My holy mountain." "And I will also take them for priests and for Levites, saith the Lord."

These verses show us then, that the spirit-filled restored Israel are to be witnesses going out to the ends of the earth and evangelizing the nations. That is the time when the Spirit of God is poured out upon them in mighty fullness, and instead of having this

somewhat jagged experience, the Spirit will then operate in fullness of power. But don't let us be discouraged about it, beloved; let us watch the Jew, and if he is going to have this big thing, even if things are now a little jagged, until the Spirit of the Lord flows freely let us be patient. What if your experience is a little jagged? If you realize how many subtle demons from hell are against you, and how mixed the church is, and what you inherit from apostasy—if you realized these things, you would not be surprised that there is a sputter in the electric light. Thank God there is any light. The current is not pure, somehow, but it is here; the light is here. Let us keep at it and we will get this thing cleared up, and the light will yet shine more clearly, even if our experiences are not at present satisfactory.

God will pour out His Holy Spirit, not only upon the sample, the little company and upon us, but that wonderful people kept and preserved through the centuries will be the mighty evangelizers amongst the nations, and the people of the nations will be so glad about it they will come with the Jews to Jerusalem on horses and mules and swift beasts, and camels, electric tram cars, lightning express trains, flying machines and everything else. Now you see it would not have done to have put flying machines and automobiles in here, but he used the swiftest things they knew anything about; it simply means they will go

as quickly as they can. Let them work on their automobiles, let them work on their flying machines; it will only be a few years until these conveyances will be used to bring the Lord's ancient people up to Jerusalem. God's people are not working at that very much now; they are on their knees humbly waiting on the Lord, not caring about the world and worldly things. Instead of the devil owning these things, as he does now, then everything will be captured by the Lord and dedicated to His will to carry out His purpose. I love to think of it. It is in Zechariah 14 we read of this ingathering of the full harvest, where we are told of all these things, even to the trappings of the horses being marked, "Holiness unto the Lord."

VII.

ANTICHRIST

HE prophetic word is an anchor to our faith. It is a wonderful thing. A skeptic at best is a superficial student of God and God's Word. Any man that will study prophecy in the light of its fulfillment in history will be convinced that God is good and that He is amongst men. He cannot help it. It is an anchor to our faith when we find that God has said things and fulfilled them.

In the beginning of our lecture I want to call your attention to three principles which careful study of the prophets reveals, and which I shall assume in what I shall say tonight. These three principles are, "The Prophetic Leap," "The Composite Picture," and "Repetition with Addition." By the 'Prophetic Leap" we mean that a prophet in talking about something local and of his own time frequently mentions it with a view of the ultimate time, for every Hebrew prophet in speaking has in mind the ultimate triumph of Jehovah and His Kingdom, and as he moves along discussing something local, you will suddenly find him away down at the end of the age rejoicing that the Lord God is working on the earth and in

the hearts of His people. We call this "the Prophetic Leap." You will find many illustrations of this, among them are the Lord's last day discourses in Matthew 24, in which He jumps suddenly from the destruction of Jerusalem to the end of the age. In Joel 2 the prophet has been talking about restoring the land, and when He says in verse 28, "It shall come to pass *afterward*"—he jumps from the restoration immediately before them, to the Day of Pentecost in Acts 2, and even away beyond that to the time when the Holy Spirit will be poured out upon Judah and Israel united. Here there is a great leap down to the end. You will find in prophetic teaching, there is generally no perspective, that is, no *time* element. What I mean is that the prophet not unfrequently puts events together in the same prophecy that are thousands of years apart in fulfillment. A good example of this is Isaiah 61:1, 2, where "to proclaim the acceptable year of the Lord" is at once followed by "and the day of vengeance of our God." One would think these two events belonged to the same period but for the fact that time and other scripture shows them to be about two thousand years apart. Jesus, in referring to this scripture in Luke 4:19 does not mention the latter clause because the time for its fulfillment was not yet. Sometimes when a prophet is giving details the time element enters in, as in the prophecy of Daniel, but in the main the prophet pays no attention to it, as in

Matthew 24; nor does he tell you when he changes from one point of time to another.

The second principle is "The Composite Picture," that is, the prophet gives you a picture made up of various events separated perhaps in time, and talks about the events in the same breath as though they all belonged together. When Christ talks in Matt. 24 you ask, "Is He talking about the destruction of Jerusalem or the time of the end? I cannot get it straightened out." You never will, for it is a composite picture and deals both with the siege of Jerusalem and the end of the age. You say, "I cannot separate the pictures." No, you cannot. The pictures of both are there but you cannot separate them. The elements of the end are always moving in the Hebrew prophet's mind. They were in Christ's mind. Christ was a Hebrew prophet, and so were Paul and John. We do not think of Christ and Paul as prophets but they were, and there is a similar strain of Hebrew thought in prophecy that goes all through both the New Testament and the Old.

By the third principle, that of "Repetition and Addition," we mean that the prophet will sometimes repeat a statement from the beginning and add an extra touch; then he will go back part way and again repeat the same and add another picture. This is the common practice of the Hebrew prophet. You will find this most clearly in the empires, repeated in

Daniel 2, 7 and 8, and in the seals, trumpets, vials and other symbols of Revelation. *With each repetition something new is added.*

The three elements then are (1) *The Prophetic Leap*, (2) *The Composite Picture*, and (3) *Repetition with Addition.* If you will keep these in mind as we move on in the scriptures they will help you.

Our theme tonight is The Antichrist. With this man as the consummate flower of Satan's empire, is to be the final struggle. In the book of Revelation you find a distinct line of demarkation between the Christ and the Antichrist until each has a mark on his own people. Christ says, "Wait until I seal Mine in their foreheads," and the Antichrist has a mark on his people, both on their heads and on their hands. Rev. 13:16.

The Antichrist is brought before us away back in the prophetic Word, and his picture is gradually developed. In the last book, the Revelation, it is made more and more clear until we see the King of kings and Lord of lords going forth out of the heavens as the Rider upon the white horse accompanied by His followers, who also ride upon white horses, and a sword goes out of His mouth and destroys the Antichrist. Rev. 19.

Friends, do we realize the solemn truth of this? that we are at the time of the consummation and that these opposing forces are already at work vig-

orously in our midst? that Christ is waiting and seeking and calling His own to Himself and that the spirit of Antichrist is marshalling his forces? The conflict is on, the *last* conflict is on, but the overcoming Christ is to win, and we want to be on His side. The devil with his false ideals is trying to work on your heart and your life. Both ways are open to you; one glittering with gold and with prosperity, while toil and sorrow are on the other side. The devil wants to get hold of you, but the Lord is calling His children into the path of toil and sorrow, every one of us. It is the Christ against the Antichrist. Now we must choose and we must choose quickly, and stand firm for Christ.

Let me state right here that the Antichrist and his system will represent the climax of the consistent development through the many centuries of human history of the principle of *godless rehabilitation of sinful humanity* shown by the effort of our first parents to cover their nakedness with fig leaves. From figleaves to Antichrist there has been developing a world thought, inspired by Satan *that man can become something grand and noble without God.* A drunken sot, a ruined wreck is the result of a slip on the devil's potter's wheel, for the devil is not a perfect workman—but Satan's masterpiece will be a wonderful man at the head of a wonderful system—"the super man" at the head of a world empire, filled with all that man has wrought for his own comfort

and glory apart from God; using indeed the principles and the materials of God but taking the glory to self. This system will be allowed to develop only to come to an awful, final crash. Nebuchadnezzar, Belshazzar, Cyrus, Darius, Alexander, Antiochus, the Caesars are the scriptural representatives of this self-dependent spirit. Antichrist is the consummation; Christ is his opposite. In the final conflict Christ will triumph.

Now let us look for this man's picture in the Word. Daniel 2 gives Nebuchadnezzar's dream interpreted by Daniel—the big image of gold, silver, brass, iron, and iron mixed with clay.

Those are the four successive world-empires represented by precious metals as they would be viewed by the king who dreamed, and in this second chapter you simply have the clean-cut outline of the golden head, Nebuchadnezzar and his empire, then the simple features of the mighty Persian empire; after that Greece and Rome, and the ten divisions of the Roman Empire under the successive barbarian invasions, and the stone that was cut out of the mountain without hands that came and ground that image to powder, the anti-Christian kingdoms destroyed by the Christ and His Kingdom. Dan. 2:44. We are coming to the time when the stone is going to hit the image. The features of the Antichrist are conspicuously absent from this picture and do not begin to

appear until God gives His view of the empires in chapter 7.

Now in Daniel 7, true to our third prophetic principle of "repetition and addition," we find these four great empires repeated; not now as their own leaders view them in the form of beautiful, glittering, valuable metals, gold, silver, brass and iron, but as God views them through His prophet, in the form of four wild beasts. Nebuchadnezzar saw himself as the head of gold, and in the next chapter he made a *golden image* and said, "You will have to bow down before it." In the seventh chapter Daniel sees these empires as beasts, but another feature is added—a little horn comes up out of the fourth beast, *which gives the first suggestion of the scriptural photograph I want you to see of the Antichrist.* I find this picture in Dan. 7:8, "I consider the horns (that is of the Roman Empire), and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Now at the close of this chapter, as Daniel asks for the interpretation, we read in verses 19-21: "I beheld, and the same horn made war with the saints, and prevailed against them;" (this is the Antichrist in war against the Jews at the time of the Great Tribulation), until the Ancient of days came, and judgment was given to the saints of the Most High; and the

time came that the saints possessed the kingdom," etc. Verse 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time." Without going fully into that I simply say that this is the first way of stating the twelve hundred and sixty days, or forty-two months, or three and a half years, which we find in Revelation 13:5. "But the judgment shall sit and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey Him."

Now in chapter 8 there is another partial repetition. There are the two beasts representing the Medo-Persian Empire and the Grecian Empire, and another little horn introduced representing the same power as before, not now coming up out of the Roman Empire, but out of the broken and divided Grecian Empire, for God shows through His prophets, now one and now another, through the course of the godless empires, who will serve as a type or representation, always incomplete, of that which is to develop in the end.

You have a ram with two horns representing the

Medo-Persian Empire just as the two arms of the silver image. Here is the ram with two horns; afterwards comes a he-goat with a notable horn between the eyes, and he came to the ram that had two horns, and ran unto him in the fury of his power. "And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand."

The notable horn of the victorious goat is the first king of the Grecian world-empire, Alexander the Great, as stated in Dan. 8:20, 21. Alexander had a short career of eight years. He died in a drunken debauch when he was in the midst of his glory, and the Empire was divided into four parts, Macedonia, Syria and the East, Asia Minor and Egypt. Syria and Egypt come into the conflict in the later teachings in the book of Daniel, and out of one of these four divisions of the empire in chapter 8 comes another little horn, and that horn is one of the kings of that fourth division, the Syrian division, and refers undoubtedly to Antiochus Epiphanes, the great persecutor of God's people.

We see here in Daniel 7 and 8 that beasts represent worldly empires and that horns represent kings. Only those kings are made prominent as types who truly represent the coming Antichrist. For instance

Alexander the Great never persecuted the Jews, but Antiochus did; wherefore, Alexander and many other kings and empire details are passed quickly by, for the scriptures must be brief. Note as an instinctive example of this, Daniel 11. Here twenty verses are used to dispose of Alexander and the divisions following him, and the conflicts between Egypt and Syria, and verses 21-45 or twenty-five verses to describe the actions of one man Antiochus, because he is the prominent type of the Antichrist, because of his terrible persecutions of the Jews and his awful desecration of their temple in the second century before Christ (175-164 B. C.). Read more of him in I and II Maccabees, the apocryphal books between the Old and New Testament, and in history.

In Daniel 8:9-12, 23-25, we have a description of him. There is a picture of the movements of this cruel, horrible monster, who in his treatment of the Jews, is used prophetically as a type of a later one who is coming. Now in Daniel 9 the prophet is asking God to give him light upon Jeremiah, who said they would be in captivity seventy years, and God gave him the vision of the seventy weeks, and in verse 27 he says, "And he shall confirm the covenant with many for one week (that is the seventieth week, or the last of the seventy sevens of years); and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate,

and that desolator, the Antichrist, is going to break the covenant with God's ancient people during the last seven years previous to Christ's return to earth to set up His Kingdom, and he is going to bring abomination and desolation upon them, and bring the abomination into the temple, but you will find also that that man is going to be destroyed, the destruction is going to be poured out upon the desolator. The time location of this last seven of the seventy sevens is quite clearly identified by noting the events which are to occur in Daniel 9 after the Messiah is cut off and the city is destroyed and comparing them with the one in Rev. 13 and the time during which he operates which is three and a half years or one-half of seven which is the latter half of this last seven years of Daniel 9, in the midst of which seven years this desolator breaks his covenant with the Jews, and thenceforward for three years and a half becomes their persecutor.

You will find here then that there is a power that will wax great, will say great, boasting words, that will stamp upon the people of God, will magnify itself against God, and that will take away the holy sacrifice, and do all sorts of outrageous and blasphemous things. This is the picture that is given in Daniel, and here is a man who will make a covenant with God's people for seven years, and he will break that covenant, and wars will continue until somebody destroys this desolator.

We have in chapter 11 the kingdom of the north and the kingdom of the south representing two of the four divisions of Alexander's Empire, Syria with the Seleucidae, a prominent line of Syrian kings, and Antiochus Epiphanes as one of the kings of that line in conflict with Egypt and the Ptolemies, the line of Egyptian kings living at the same time as the Syrian Seleucidae. This identification is made clear from the statements of Daniel 11 and the parallel facts of history to which the scriptures here plainly refer.

The kingdom of the north and the kingdom of the south contend with each other until they come to a culmination in the man who is used as a type of the final opponent of Christ in the last days. You read in the first part of Daniel 12 something which makes you think at once of the end, and you see between that and this description, between the first part of chapter 12, which is clear, and the discussion in the last of chapter 11 there is something that by a little scrutiny can be seen to establish a connection between those empires and the time of the end, and what is it? It is simply that this Antiochus Epiphanes as a striking representative of the world principle apart from God and opposed to God, is used as a type of the Antichrist.

Daniel 12:1 with which we are all familiar, says: "And at that time (when this consummation has come) shall Michael stand up, the great prince which standeth for the children of My people: and there

shall be a time of trouble (the Great Tribulation undoubtedly) such as there never was since there was a nation even to that time: and at that time thy people shall be delivered (Daniel's people. Who are they? The Jews.), every one that shall be found written in the book." Who are written in the book? The 144,000. They are delivered out of the hands of the Antichrist; Antichrist is destroyed, and they come and meet the Lord on Mt. Zion. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, seal the book, even to the time of the end: many shall run to and fro and knowledge shall be increased." This describes the closing scenes of the age. But we have in the last verses of Daniel 11 the connecting link. It is a composite picture of Antiochus Epiphanes, the Syrian king who persecuted the Jews and the Antichrist who is finally to persecute the Jews in that seventieth week. You will have here both a composite picture and a prophetic leap. Now here is your composite picture: After speaking of the king of the north and the king of the south, Daniel 11:26 says, "And the king shall do according to his will (that is one feature, he is going to be a wilful man who is going to do according to his own will) and

he shall exalt himself and magnify himself above every god." Now Antiochus Epiphanes didn't do that. He did some bad things, but he didn't do that, and this is a special feature that is added to make you know that it relates to someone coming later on. Now there are features which apply to this king of the north; but there are other features added which make you know there is something else referred to also. The prophet has moved, in his prophetic leap, on to the end, and he cuts time out, and you find him down to the Revelation and the tribulation before he goes many verses further. And so here is your Antichrist with more features than Antiochus Epiphanes had. "And shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished for that that is determined shall be done." What indignation? The indignation against God's people, the indignation God had against His own wilful people which was shown in the destruction of Jerusalem by Nebuchadnezzar and by Titus and the scattering of the people, and which will be shown at last in the awful tribulation coming upon them. He shall prosper until the indignation be accomplished. That is, the Antichrist will be in power until God has used him sufficiently in the chastisement of His own people and then he will have to stop, "for that that is determined shall be done. Neither shall he regard the God of his fathers." Please notice the expression, "the God of

his fathers," that certainly intimates that he is to be a Jew; "nor the desire of women," an expression which is used for the Messiah, for the desire of all Jewish women was to be the mother of the Messiah. So this man has no regard for the God of his fathers, nor does he have any regard for the Messiah. He is going to be an infidel, but a Jew. He has no regard for any god, for he shall magnify himself above all. Antiochus Epiphanes didn't do this. St. Paul, to anticipate a little in II. Thess. 2:3, 4, gives a man of this description who magnifies himself above all gods, and above the true God.

Daniel continues, "But in his estate shall he honor the God of forces." He is going to honor a god, but the god of his own creation, a god of forces, a man who rules all and makes a god for himself; he denies all gods and creates a new god to whom he offers worship. A god of forces is the suggestion: "and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strongholds with a strange god." A new god, mind you, he defies all gods, the God of his father, and rejects all gods, but he introduces a new god whom he shall acknowledge, and "thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

That is a complete picture of Antiochus, that cruel Syrian monarch and the Antichrist. I am trying to get before your mind the *growing scriptural* picture of the Antichrist mentioned in Daniel 2 enlarged in Daniel 7, enlarged still more in Daniel 8, and still more in Daniel 11 in the composite picture, and with the same picture by Paul in II. Thess. 2, made more clear still in Revelation 13, 17 and 18, and who is finally swept off the field in Revelation 19.

St. Paul says in II. Thess. 2:1, "We beseech you brethren, by the coming (or presence) of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled . . . that the day of Christ is now present. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." He not only introduces a strange god, but he calls himself "the *god*." That is brought out more clearly in Revelation 13. The second beast calls all people to worship the first beast. So Daniel, Paul and John are wonderfully agreed. "Remember ye not," says St. Paul in II. Thess. 2:5, "that, when I was yet with you, I told you these things? . . . For the mystery of iniquity doth already work only he

who now hindereth will hinder until he be taken out of the way. And then shall that lawless one be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: even him whose coming is after the workings of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish because they receive not the love of the truth, that they might be saved."

You will find in Rev. 12: 9-17; 13; 16:13, 14; 19:20, the trinity of evil over against Father, Son and Holy Ghost. You have here the Devil, the Antichrist, and the False Prophet. The devil is opposing God, the Antichrist will be over against the Christ, and the Holy Spirit in His spiritual and religious operations in the lives of men getting them to honor Christ, will be offset by the false prophet, who will be trying to get men to worship the beast, the Antichrist; so you have the trinity of good and evil pitted against each other.

In Revelation 13 we have a continuation of the Antichrist. See if you do not gather up with me Daniel's thoughts and Paul's thoughts: "And I stood upon the sands of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as

the feet of a bear, and his mouth as the mouth of a lion" (all Daniel's beasts are mingled in this beast, combining in this last empire the features of all those antichristian empires and antichristian leaders, Babylon, Medo-Persia, Greece and Rome): and the dragon (that is the devil) gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Notice that he is going to be a marvelous man who is going to attract world-wide attention to himself. "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" I am going to call your attention to the fact that the word "beast" in Revelation 4 and 5 ought to be "living creature." This word in Rev. 13 in the Greek is "wild beast," but the word in Rev. 4 and 5 referring to those symbolic creatures in heaven ought to be "living creatures." These beasts and the other beasts mentioned earlier in Revelation have no connection whatever.

Rev. 13:5, "And there was given unto him a mouth speaking great things and blasphemies." Where did you hear that before? In Daniel. "And power was given unto him to continue forty and two months. There is your "time, times and a half time" of Daniel 7 and the latter half of the sev-

entieth week of Daniel 9, three and a half years. And he opened his mouth in blasphemy against God, to blaspheme His name;" there you have Daniel's and Paul's descriptions. "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Here again observe the likeness to the little horns of Dan. 7 and 8.

We find this trinity of evil represented in two sets of terms. First in Rev. 12 and 13 you have the dragon or Satan or the devil (12:9), the beast and the other beast. In Rev. 16:13, 14 the trinity of evil is named the dragon, the beast and the false prophet and in Rev. 19:20 the False Prophet is absolutely identified with the second beast of Rev. 13. (See Rev. 19:20 and Rev. 13:11-17). Further, Rev. 13:1-10 and the description of the beast in Rev. 17 absolutely identify the beast of Rev. 13 and the beast of Rev. 17 as the same power. Again the harlot riding the beast in Rev. 17 is the second beast or false prophet of Rev. 13, 16 and 19 for both are false religious elements intimately associated with the first beast of Rev. 13 and the beast of Rev. 17.

We find then that there are two prominent powers of the antichristian empire, first the imperial and com-

mercial power shown in the first beast of Rev. 13 the beast of Rev. 17 and the great city of Rev. 18, and second, the religious power shown in the second beast of Rev. 13 who is called also the false prophet in Rev. 16 and 19 and who is evidently the mother of harlots of Rev. 17. So there is evidently to be a world-wide devil-inspired imperialism linked with a devil-inspired false religious system each undoubtedly represented by a personal leader of great power.

Now I would like to read this second portion of Rev. 13 to show what this compound antichristian system will attempt to do. Verse 11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." He was also inspired by the devil. "And he exerciseth all the power of the first beast before him and causeth the earth and all which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders (remember, Paul said: "the lawless one" was to work lying wonders), so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that

as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."

It is the number of a man, the man is to be a king over all nations and people. He is to have world-wide authority, and he is to be six-hundred and sixty-six. Is there any interpretation to that? He would be six; seven is a number of divine perfection; six is less than that, and it is repeated thrice, meaning he is aiming at the very highest merely human perfection. He is not divine as Christ, but seeks to imitate him as far as possible. *He is Satan's Masterpiece.*

In Rev. 18 you will find the commercial features brought out.

Now if you will carefully reread these scriptures you will see that a picture was begun in the Old Testament, and that that picture grew more and more distinct, and St. John makes it still more clear, of some one who is to wear out the saints of the Most High, blaspheme, and set himself up against God. Six hundred and sixty-six is the number of the man,

representing him as a man who will have very high qualifications as a great ruler.

And now as we lift our eyes from the scriptural picture and look about us is there anything to make us think that such a man and such an empire will be developed? We answer quickly and positively, "Yes!" The spirit of *federation*, commercially, religiously and nationally! The spirit of combine represented by Rockefeller, Morgan, and the great trust idea is finding an enlarged sphere in the call for international federation with a world president. Not only small oil and sugar industries combined into the great trusts but small nations into great nations, and great nations into a world empire. This is the subject of definite agitation and the world president has been named. The world-wide man is in the field, feted of all nations, and the type is developing. He will soon appear; he will evolve in a few successive stages into the Antichrist.

But there are two prominent elements in the antichristian empire; the one imperial and commercial (Rev. 18); the other religious (Rev. 17). And what do we behold? The Jews, rationalistic, apostate, seeking alliance with the Mohammedans on the one side, with the nationalistic and higher critic Christians on the other. In the Mohammedan is found the kindred tie of monotheism and like ancestry with Abraham; in the unitarian Christian is found the tie of rejection of the divinity of Jesus. The

Mohammedan says Jesus is a great prophet; the Jew says the same, and that is all that the rationalistic Christian says. This is not imaginary but real. Definite approaches have been made through representative men for this triangular marriage. This will evolve also into the religious side of the antichristian empire in the second beast or false prophet of Rev. 13.

And what of the scriptural and prophetic field of the Antichrist's operations, Palestine? As we look we behold the Turk and the Jew; Germany, Russia and Great Britain engaged in an intense chess game, the deepest of the ages. Railroads, the Mediterranean connected with Persian Gulf, Bosphorus connected with the Persian Gulf, Egypt connected with the Persian Gulf; diplomatic moves and counter moves; intense national ambitions on the part of the three great European powers; Mesopotamia in the hands of the Jews; Babylon and Jerusalem bound to be rebuilt; Freemasonry, the mightiest combine in the earth today, definitely directing the whole combination through England's king, Germany's emperor, rich Jew and young Turk all Masons; Solomon's temple to be rebuilt and on and on until the head whirls with the strange intensity of international and inter-religious activity in that wonderful land of prophetic destiny.

Let us watch the Holy Land; let us watch the nations, and let us watch the Masons. The Antichrist, a Jewish Freemason and his empire are emerg-

ing; the features are already distinguishable; the word in the past has been fulfilled to the letter; it will be so again. CHOOSE YE THIS DAY WHOM YE WILL SERVE! AMEN!

VIII.

BABYLON

E have before us tonight a subject that goes sweeping through the whole course of sacred history. We know about Babel and we know about Nebuchadnezzar and Babylon, the great Babylon which he built, and we have read with amazement, probably all of us, chapters 17 and 18 in the Revelation, and have wondered what it all means.

From the first book of the Bible to the last, Babylon is continually before us. The undoubted reason for this prominence in scripture is the fact that Babylon carried Judah away captive and kept them in captivity for seventy years, during the whole term of Babylonian supremacy. This simply marked Babylon for judgment, and also as a striking type of that coming power which is to persecute Israel in the last days.

If you want to follow up whatever interest in this subject may be awakened, I will give you some scriptures: Gen. 10:8-11, Gen. 11:1-9, Isa. 13, Isa. 21:1-10, Isa. 47, Jer. 50, 51, Dan. 2 to 5, Rev. 14:8, 16:17-20; Rev. 17 and 18. You will doubtless find minor references to Babylon here

and there through the prophets, some direct and some indirect, but these scriptures to which I call your earnest attention will give you the general history, and they will bear much prayer. Don't think you see it all at once; it will take much meditation, much comparison; it will pay you to take, for instance, Isa. 13, 14, 21 and 47; Jer. 50 and 51, and compare them with the references in the Revelation. You will find the book of Revelation a great reservoir of prophetic truth, prophetic quotations and prophetic final fulfillment, and it will pay you to read these scriptures in order to get the connection between old Babylon and the Babylon that is to be, whose destruction is foretold in Revelation in chapters 17 and 18. May God guide you as you meditate on these scriptures.

Now I want to read just a few short selections. I call your attention first to the one in Gen. 10:8-11, "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Brech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh."

Nimrod then, begins Babel, and the names which will stand out in our study of Babylon will be Nimrod, Nebuchadnezzar and Antichrist. Here in Gen-

esis is Nimrod's Babel. In Daniel and in the Kings and Chronicles, you will find Nebuchadnezzar and his Babylon, and in Revelation 17 and 18, you will find the Antichrist and his Babylon. So the three names associated with Babylon are Nimrod, the founder of Babylon, Nebuchadnezzar, the king of the golden empire at the height of its glory, and Antichrist, the great leader of a world-wide empire, whose capital will be restored Babylon, which is finally to be destroyed at the coming of Christ.

When we were children we used to read about the tower of Babel and the confounding of the tongues of the people. It didn't mean very much except an interesting, miraculous story, but when you take the first Babylon and look all through to the Babylon of the Revelation, and note what is now going on over there, it chains our attention. We cannot get away from it because we find here in Genesis 11 the germs of that final Babylon; it was there already.

Let us read those first few verses: "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." Here is one language and one speech. You can read in Zephaniah 3:8, 9, a description of the destruction of the nations of the earth at the time the Lord is coming to smite the kingdoms, and He says He is going to give them a pure language at that time. It seems as though they

are going to get back to a condition existing before Babylon came, before Babylon received the judgment of God; a pure language with which they could worship the Lord in unity.

Now to return to Genesis: "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." A very interesting suggestion lies in, "Let us make us a name." You understand Shem is introduced in the preceding chapter, and "Shem" means in Hebrew "a name." God chose that name. They said, "We will choose us a Shem, a name." If you were translating Hebrew it would be, "We will make us a Shem." It was from the line of Shem that Abraham and Moses, David and Jesus came. They said, "We will make a name for ourselves," and God resented that. Certainly there is a suggestion here of a later scripture that says, "There is a Name that is above every name," and that Name is to be rejected by Antichrist, the founder of this last city of Babylon. So this people said, "Let us make us *a name*, lest we be scattered abroad upon the face of the whole earth."

"And the Lord said, Behold the people is one, and they have all one language; and this they begin

to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

The name of it was called Babel or confusion, because the Lord confounded the language of all the earth. This is a very interesting account, having in it the germ-principle of the whole antichristian kingdom, and if you study the ages of God's dealings with mankind, you will find this was a judgment closing one age and opening another, and so the destruction of the great Babylon also will be at the close of one dispensation and the opening of another. Here in Genesis a judgment was sent down upon Babylon, and there in Revelation another judgment comes, and this unity of speech that they lost in Genesis, when that other judgment comes, will be restored.

Isaiah 13 and 14 gives us the prophecy of the destruction of Babylon. Isaiah prophesied that Judah should be carried away to Babylon; he also prophesied that Babylon should be destroyed and receive the judgment of God for having carried Judah away. So God permitted Babylon in her wickedness to be a scourge for His people and afterwards destroyed the city for her part in it. Isa. 13:19

reads: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited." There is, however, a town there now of ten thousand people, and other villages scattered around the old site of Babylon. *So this sweeping judgment is still awaiting its perfect fulfillment,* although it has had a *partial* fulfillment. "Neither shall it be dwelt in from generation to generation: neither shall the Arab pitch his tent there." The Arabians do pitch their tents there, and there is an Arabian village there now. "But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant places: and her time is near to come, and her days shall not be prolonged."

Then in chapter 14 Isaiah goes on with the prophecy of destruction; at verse 12 the king of Babylon is presented as a type of the Antichrist. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." That sounds

very much like the prophecies on the Antichrist in Daniel, Paul and John. "Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, 'Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?' " intending, of course, to refer in its first thought to Nebuchadnezzar, but, as in the case of so many prophecies, it has a reach that sweeps on beyond the picture of Nebuchadnezzar and suggests something that is more inclusive and final than that which would apply to him. As you take up subsequent scriptures you will feel justified in such an interpretation. Hebrew prophecy is always pregnant with future unfoldings. The present evil does not fully satisfy, nor does the present blessing—the larger, the divine consummation is ever before us. The Day of the Lord which has many foreshadowings all through Bible history is to find its consummation when the kingdom comes. This seems to be an ever-present principle of prophecy. Therefore, Babylon, which throughout her ascendency of seventy years held Judah captive, must reap a full harvest of judgment. This falls on Nebuchadnezzar and Belshazzar, but the spirit of prophecy will be satisfied alone in a complete and absolute fulfillment of Isa. 13 and 14, and of Jer. 50

and 51. This will occur in the scene described in Rev. 18.

Nebuchadnezzar's dream covers in the prophetic discussion four chapters of Daniel; the second chapter gives Nebuchadnezzar's image, the third chapter tells how the three Hebrew children would not bow down to the golden image of Nebuchadnezzar, the fourth chapter gives the degradation and punishment of Nebuchadnezzar for his pride, and the fifth chapter gives the impious feast of Belshazzar, his death and the fall of Babylon.

Daniel is a small book and when God puts four chapters in one of His prophets with such definite teachings and statements as He has in chapters 2, 3, 4 and 5, it means a great deal. That image means a great deal, and the three Hebrews in the fiery furnace means a great deal more than a story for Sunday school children, because when Nebuchadnezzar is brought into contact with the Hebrew children, that is, the Jews, there is something else than the mere local setting standing out in that conflict, and we can easily read between the lines the type of that final king who will persecute the Jews and will seek to destroy their lives. But not only do they pass into the fires of that final ordeal, as God said they should, but they will be brought out, for they cannot be destroyed. The "indestructible Jew" will be brought through the fires purified, and as it is represented in Zech. 13:9, the "third part," as a remnant will be brought out

of the fire-pot pure; the Antichrist will not be able to destroy them.

Nebuchadnezzar, in Daniel 4, dreamed about a tree, a wonderful tree shedding its branches everywhere and bearing glorious fruit, and all flesh was fed by it; that tree seemed to be cut down to a stump, but the stump was left and Nebuchadnezzar didn't know exactly what it meant. He asked Daniel to interpret it, and Daniel in a very polite way said to him, "This dream be to your enemies." Then he told him what it meant. He (Nebuchadnezzar) was to be cut down, the great king of a golden empire, and to be sent out to the beasts of the field because of his proud heart until seven times should pass over him, and the reason of this is given in Dan. 4:26, "And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that *the heavens do rule.* All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the king of Babylon. The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" He looked abroad upon his glorious city and boasted it was his power and his might that had built it.

"While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed

from thee. And they shall drive thee from men; and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as the oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giv-.th it to whomsoever He will." And it says in the same hour this was fulfilled upon him, and after he came back he praised God and said, "Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

We are right in the heart, here, of the history of the golden kingdom, and it is a very remarkable fact that one hundred and ten years before this Isaiah uttered this prophecy when he was talking about Babylon, 716 B. C., Isa. 14:4. Isaiah had spoken of a golden city and a golden kingdom. Nebuchadnezzar saw a head of gold, and having been told he was the head of gold his heart was puffed up with pride as he looked out on his great city, and before we speak of chapter 5 let me call your attention to the beauty and magnificence of his city. His capital, Babylon, was upon the banks of the Euphrates river. It was a city fifteen miles square, sixty miles around, containing two hundred and twenty-five square miles. It was traversed each way by twenty-five parallel streets one hundred and fifty feet broad. The walls were three hundred and fifty feet high and eighty-

seven feet thick. The ditch around it contained the same number of cubic feet of space as the wall, a great mote around the city. Along the Euphrates the wall was just as high as the wall around the city, and the river ran right through the city. At the end of each street was a brazen gate, so there were one hundred and fifty brazen gates, one hundred at the ends of the streets, and fifty on each side of the river, as the streets crossed the river.

There was one temple in the city which was eight miles in circumference, and another temple five miles. One of the seven wonders of the world was in this city, the Hanging Gardens of Babylon, giving a terraced landscape effect to the top of the city wall, in which were planted trees, so that the whole setting gave the effect of a natural landscape inside the city. This was the golden city, and while some have questioned the reality of this description of the great historian Herodotus, an examination of the mounds and the ruins of the ancient site of Babylon proves that the statement of the historian was not an exaggeration. If you follow the mounds of ruins you will cover a sweep of fifteen miles each way. It was a wonderful city, laid out with level streets and beautiful lawns and trees, and with a wall along the entire course of the river it was considered impregnable. Wonderful city! and as Nebuchadnezzar looked out from one of these beautiful palaces his heart swelled with pride, and he said, "This is great Babylon

which I have built." But God brought him down and humbled his heart so that he came to the place in which he could praise the Lord. Here we find a striking type of that prouder ruler (the Antichrist) yet to come who will be permanently humbled.

In this city, as described in Dan. 5, Belshazzar held his impious feast, and sent for the golden vessels that had been taken from the temple in Jerusalem by his grandfather Nebuchadnezzar, and while he feasted with his lords and drank wine from these vessels, mocking God, suddenly there appeared the fingers of a hand, writing upon the wall, and Daniel was called in to interpret the writing. While this Bacchanalian revelry was going on in the city, everybody given up in confidence to this midnight orgie of wine-drinking and blasphemous carousal, the enemy was outside. Cyrus, the man who had been prophesied nearly two hundred years before to go as a servant of God and as a deliverer of His people, was out there with his army. The people in Babylon, trusting in their high walls, were perfectly confident that everything would go all right, and in a sort of wild defiance of the enemy, and adding to it the impiety of sending for the golden vessels of the Lord, said, "We will defy God and everyone else." Thus Belshazzar, as Nebuchadnezzar before him, becomes a type of the Antichrist, defying all that is sacred, and yielding himself up to the complete defiance of God.

But Cyrus was outside busily working with thou-

sands of his soldiers, digging a new waterway for the river, thus diverting its channel, and his soldiers entered the city through the old river bed. In their drunkenness the Babylonians forgot to close the river gates and while Belshazzar was indulging in his impiety and Daniel was interpreting to him the meaning of the hand-writing, the Persians were entering the city. They broke into the festive hall and killed the king, and the scriptures simply say, "That night was Belshazzar the king of the Chaldeans slain, and Darius the Mede took the kingdom." Cyrus was the energetic executor of his uncle Darius, the real king.

The story of these four chapters is told, I am sure, to give us the type of a man who is yet to come, and who will persecute God's people, as Daniel shows in chapter 3; that he will be a man of great pride of heart, as shown in chapter 4, as defiant of God and all that is sacred, in chapter 5.

The destruction that came upon Babylon's king through Cyrus is simply a type of the destruction which is to come upon that larger man in a larger Babylon, who is to follow this same line of thought.

Let us read Daniel 5:22, 23, "And thou, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of the Lord before thee. * * * and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the

God in whose hands thy breath is, and whose are all thy ways hast thou not glorified." Now to show you these things are a type, let us read Rev. 9:20-21: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, silver, and brass and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." A part of that statement is almost identical in words with that which is mentioned with reference to Belshazzar, so the type is suggested even by the language of the two passages. The Antichrist will have the same spirit as Belshazzar had, and the destruction that is coming upon him is from the same God who brought the destruction upon Belshazzar as given in Dan. 5.

You have in Rev. 14, the 144,000 and the angel preaching the everlasting Gospel, and then there follows another angel saying, "Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Here are words which are taken from Isa. 21:9 and Jer. 51:7, 8, therefore we know that either John in speaking thus was thinking—I do not care which way you put it—about those prophecies or else the Holy Ghost was showing him the parallel. It is all through the Holy Ghost, any way. The reference was being made back to Jeremiah and Isaiah to the Babylon

they were prophesying about, this latest Babylon. These words were given nearly a hundred years after Christ, and Babylon's supremacy had gone long before that, and the two other empires, Medo-Persia and Greece were also fallen. John was standing in the midst of the Roman Empire at that time, whose capital fell in 476 A. D., and he reverted to these words which were given by Isaiah and Jeremiah as characterizing the Babylon which was yet to be destroyed.

In Rev. 15 and 16 we have a third series of judgments; here you have the seals followed by the trumpets and these followed by the seven vials or bowls of wrath. These are the things which fill up the wrath of God, and in chapter 16 after the six plagues are disposed of, it says, verse 17, "the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." So Babylon is mentioned here in the culmination of the third series of judgments; Babylon is mentioned as coming

in finally for her share in the tremendous outpouring of God's wrath.

Then in Rev. 17 and 18 we have the two stories, one concerning Babylon the mother of harlots, riding upon a beast, which represents the antichristian power, and the other represents Babylon as a center of great commercialism. Did John not mean Rome? Yes and No. It is Rome in partial fulfillment, but in Rev. 17 John is very evidently seeing a time beyond Rome, for the final Babylon is an age-end picture. But why should the name Babylon be associated with Rome? It must be because the spirit of Babel was recognized as being in these great empire capital cities. It must be that these judgments pronounced by Isaiah and Jeremiah upon Babylon were in the heart of the prophet. But Rome was only one of the four world-empires, and Babylon merely the capital of the first empire. You will remember the world-empires of Daniel 2 and 7 are Babylon, Rome, Medo-Persia and Greece, all four of these represented the same spirit and were prophetic types of a final power. Medo-Persia represented that final power, Greece represented that power, and there was one special king of Syria who represented the Antichrist in type as told in Daniel 8 and 11, and then you can see that Rome represented that final power. So if John calls Rome Babylon, I presume he understood why he called it Babylon, and I think we can discover that these four empires were simply used one after

the other to represent the world-wide infidel power against God. And so John, living in the time of Rome, here sees it as Babylon. What did the Holy Spirit mean by saying Babylon? We did not quite comprehend it at first. We may say, Well it says Babylon the great, the mother of harlots, and it must be that Nebuchadnezzar's Babylon, and that early Babel had in them some elements which fitly represent something that is to be prominent in this future power. And then we look over in Rev. 18 and we read that Babylon is a city. Let us always follow this method: comparing scripture texts and conceptions. Babylon in Rev. 17 is a woman sitting upon a beast, the beast representing the earthly power, the power of the kings that are going to rule over the nations of the earth. That beast, then, is an imperial power, and the woman must represent something else. She is called "the mother of harlots," and we think of harlots and adultery in the Old Testament and we think it must mean departure from God, idolatry, and we begin to think along these lines, and we find our thought finally culminates in this: that harlot, that Babylon riding the beast must be something concerning false religions, religions which depart from God. Then we look around to see if we can find anything like that, and by and by we begin to see as we understand the movements of nations along the line of prophecy, that the false religion idea has been fulfilling for centuries, and is

most actively developing in our own day. Then we turn over to Rev. 18 and say, Well, what is this city? "Babylon the great is fallen and is become a habitation of devils and a hold of every foul spirit." That happened centuries ago; that is another quotation from one of the old prophets, a mixture of Isaiah and Jeremiah speaking about the fall of Babylon. We say that is past and gone, what does it mean here? Then we read on about this vivid commercial picture; "the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more;" and then it goes on and gives a description of merchandise, "gold and silver, and precious stones, and pearls, and fine linen and purple and silk and scarlet," and finally, "slaves and souls of men." What a climax! The souls of men, even. You can easily see as you read this that all that list of commercial activities can develop very rapidly in that city, in that fertile plain, and you begin to think and say, "Well, I wonder if there is anything to this beside a mere representation spiritually?" That is the way my own thought has gone as I studied and received suggestions from others. I conclude that there is to be a city there including false religion and commercialism in an extreme development. I would not receive it at first, but I believe it tonight. I can shut this Bible up and put it aside and still be sure there will be a city there, and I think these two elements will be in it. I think some of you have been

convinced of that as we have spoken about it. Certainly with railroads projected through this fertile country, and with the eyes of the European monarchs and rulers fixed intently upon this shorter route (pointing to the map) connecting the Mediterranean and the Persian Gulf, not only cutting across the desert but along the river valleys, certainly it is not hard to see that Babylon will be rebuilt. Look at that great river! Was there anything better arranged for irrigation? Some of you do not know much about farming, but you know that if you have good soil and plenty of water you will get splendid crops. That river valley has yielded in the past the best crops of any spot on the earth. Here is a river rolling down on each side of the land (Mesopotamia); the scars of the old irrigation ditches can still be seen there, and all that the man who understands it has to do is to survey it and get a few men digging there, and the end is in sight. And if, instead of having the sleepy Turk you get several thousand lively Jews there, and the nations seeking to exploit it in order to bring wealth into their own coffers, you are soon going to have a developed country. It has got to come. I cannot see even from natural conditions, with the nations pushing down there, with railroads surveyed and started, and with everybody in Europe interested to have it so, and with the Jews pouring back there and with the fertility of the soil and water with which to irrigate it, anything but an assured center of great

power. Your wealth is there, your prosperity is there, and what would be more natural than a great city? If Nebuchadnezzar looked the land over and built his city and enriched and enlarged it, why should not other men say, "Let's build it right here on the same spot; this is the best place for it." I haven't the slightest doubt in my mind but that they will do it right there. That city will be rebuilt.

Now if there is a city to be rebuilt because all the natural prospects around us now point to that, and with the features of the scriptural descriptions right here, of course, we would naturally connect the city with the scriptural themes and prophecies. We would say, "Where are we now? We are at the end of the age. Will that city in Revelation be this city, and will there be any city like this city described in Rev. 18? Whether prophetical or non-prophetical there is evidently going to be a city there, and if that city is built up along the line of the present antichristian movement, along the line of that grasping commercialism which is the center of the fight here and which we see all around us, and which animates the emperor of Germany and the leader of all the nations, there will be a fight for commercial supremacy.

What is Japan doing? Working away at Korea. What does Japan mean by preventing Russia from coming down there? She is simply fighting for her commercial life. She says, "If Russia comes down to Korea where can we expand our trade? What

opportunity will we have?" And so Japan was fighting for her life commercially, fighting for expansion commercially. That is why Germany and England are looking jealously at each other. England wants that railroad route from the Mediterranean to the Persian Gulf; it is a short route to India. Germany is all cramped and shut up by all the other nations; she has no liberty and this is her only chance of expansion. They are all pushing their way toward this land, and it is all in the same spirit, the spirit of promoting commerce for the prosperity of the home country, to get more money, to build more ships and raise larger armies that they may be able to fight those who want to spoil them. It is a question of commerce and holding their own.

We look into the Word and are constrained to say, "I believe there will be a city there, a real Babylon right back there on the old site;" then we begin to look back to these prophecies to which we refer, and this is what I want you to do. In reading these prophecies you may not see it all at once, but as I read them and then turn and observe what has happened as far as I can ascertain it, I ask myself this question, and keep asking, "Have these prophecies been perfectly fulfilled? Has Babylon been so thoroughly destroyed that she has no inhabitants? Does the Arab pitch his tent there? or are those prophecies still holding over just as the prophecies of the Jews are holding over, just as through these eighteen cen-

turies or more these prophecies are waiting for the final fulfillment?" Jerusalem is to be rebuilt and the Jews are to go back there, and this country of Mesopotamia is to be built up, and this Babylon is to receive from God a final judgment which is to wipe her out completely as a national power. This does not mean that she will go dragging through the centuries as she has done since her supremacy was destroyed in 536 B. C. Alexander made his capitol there, and other powers had control there, and people have been going and coming all the while; the place never has been without inhabitants, and today has thousands of inhabitants. I have seen a map in which the ruins are pointed out in that fifteen-mile square, and the city has never been wholly devastated. It is simply a suspended judgment, partly but not wholly fulfilled; that judgment is still holding over that country and the real Babylon is yet to be destroyed.

Our reasons then for the belief that Babylon is to be rebuilt in great magnificence and finally destroyed, briefly restated are *First*, the prophecies of *total* destruction as given in Isa. 13 and 14 and in Jer. 50 and 51 have never been fulfilled. The Medes who are the instruments of judgment referred to by Isaiah and Jeremiah made Babylon one of the royal cities. Alexander made it the second city of his empire. Under the Syrian kings it was a

populous city, and so on for one thousand years after its overthrow. Today, a city of 10,000 people is on its ancient site. Shepherds do fold their flocks there, and there the Arabian does pitch his tent. The prophecies can be fulfilled only in the *total* destruction of a *restored* city.

Second, the genius of Hebrew prophecy admits of this sort of fulfillment; first an immediate judgment from the Medes as a type or forecast of the final fulfillment and in God's good time the complete literal and absolute fulfillment.

Third, the Day of the Lord in which Isaiah 13:6 puts this destruction of Babylon, has had many such partial comings, but the Day of the Lord is really yet to come, and in the New Testament, Babylon is represented as destroyed at that time in a manner exactly in accord with Isa. 13 and Jer. 51.

Fourth, the present day developments of the old province of Babylon in Mesopotamia exactly accord with this view and give every promise of an exact literal fulfillment of both Old and New Testament prophecies. A strong commercial center is bound to be developed in Mesopotamia from the present, and projected railroad systems of that country. Furthermore, the Jews are coming in there and the Jews hold the money bags of the world.

Now there has been one other thought in my mind,—Pentecost and Babylon. I want you to think just another minute about the old Babylon and the

new Babylon. We have spoken about Nimrod, Nebuchadnezzar and Antichrist, and the rebuilding of the new Babylon upon the site of the old Babylon, which is bound to take place.

Now just a word about Babel. Babel was a confusion of tongues; Pentecost was a manifestation of the speaking in tongues. I once wrote in my Bible, "Pentecost is the reversing of Babel." At Babel they were all of one speech and one tongue, and they became puffed up in their pride and built a great tower to heaven; God came down and scattered them, confused their language, and replaced the one language by many. On the day of Pentecost they spoke in other tongues so that those who were gathered there from the nations could understand it. Babel brought confusion; the Holy Ghost brought unity. Babel brought confusion of tongues and the Holy Ghost seemed to introduce order. When these people were speaking in the power of the Spirit, addressing God, the Jews of every nation could understand it, and the hearing of these tongues was a sign to the unbelieving Jews. We see that the languages which constituted the judgment of Babel and at the same time symbolized God's judgment on scattered Israel were somehow swept out of the question, and the people who were speaking in the Holy Spirit were understood by people who heard. Now I believe as Pentecost advances in its pure state, ripens to a fuller and larger fulfillment

of Joel's prophecy, that upon Judah and Israel the Holy Spirit will be poured out in rich and wonderful power and that which began at Pentecost will develop into greater fullness in the outpouring of the Spirit on God's earthly people. Babel is, in a sense, the judgment of God upon them, for the Jews are scattered amongst all the tongues, amongst all the nations everywhere, and have, as it were inherited Babel. But when the time comes that the Holy Spirit is poured out upon Judah and Israel and the spirit of unity takes possession of them, when Judah and Israel get together and they are united with the Christ and the spirit of unity prevails, then Babel will be swept out of the way; then that little verse in Zephaniah will be fulfilled: "For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent." Zeph. 3:8, 9. And I believe, somehow, just as Babel produced confusion of tongues and Pentecost seemed to suggest the straightening of it out and an easier way through it by the power of the Holy Spirit, so I believe in that time when Babylon shall be destroyed and the Holy Ghost shall have His right of way in the earth, that in its own time and order there will be a disappearance of this confusion of languages, and there will be a pure language. It will not be Volapuk or Esperanto, but God Himself by the power of the Holy Spirit will restore to His People a pure language. So Babel

which suggests confusion and Pentecost which suggests reversion of the confusion will work out, and the language question will then, it seems to me, be perfectly settled. I believe these things are suggested by Babel itself, by Pentecost in its manifestation, and by the promise that Babylon, Babel, Confusion, will be destroyed and the promise that there shall be a pure language restored to God's people at that time.

Under the outpoured Holy Spirit united Judah and Israel will be the evangelizers of those nations whose tongues have been to Israel the sign of their unbelief and of God's judgment upon them in scattering them amongst the nations, Deut. 28:49; Isa. 28:11, 12; I Cor. 14:21; Isa. 66:19. This sign was before them as they heard the tongues amongst the nations and as they heard the tongues at Pentecost and subsequently in the churches. But as the power of the Holy Spirit shall continue upon united Israel and possibly after Israel's testimony has been given to all the nations, God will remove from Israel the Babel of confused tongues and give them the promised pure language. Zeph. 3:8-9.

This will be the time of national unity, of heart unity and of unity of language. Babylon will have been destroyed, Babel will have disappeared and amid joy and holiness and peace Israel shall abide as the earthly people of the Lord. Thus will come the consummation of Pentecost.

IX.

THE COMING OF THE KING

HE Coming of the King! What a restful thought! What a happy prospect! The "blessed hope," as the Word calls it, of His coming! You may think of the Jews with profit, but there is a heartache in it all. The prospect is bright for them in a way, but they must pass through such terrible sorrows before that time. We may think of the Antichrist and other prophetic themes, but there is a vein of sorrow in it as we think of the final scenes and the apostasy and all that, but when we look up and think that Jesus is coming again it fills our hearts with great joy.

The Word tells us the Spirit He sent is a Spirit of love and of power and of a sound mind. He is to rule when He Himself comes. His Spirit is simply His Other Self; He is to rule over this world in power and in love, and in soundness of wisdom. We either go to one extreme or the other; we are full of love and sentiment and joy and all these things, and bury our reason and rather look askance at those who would counsel self-control, and say, "Let us be happy; I want to have a good time." But Christ is soon coming to rule us in wisdom, and the

Holy Spirit wants to rule us that way now. Of course, He is supposed to give power and love, but with it all a *sound mind*. I want the gentlest and tenderest love, and I want His power to rest upon me and flow through me, but at the same time I want to be steady and to have a sound mind.

Tonight, as we think of Christ, my mind has somehow or other chosen another order, the order of power, of soundness of mind, and of love. I will read a few scriptures and talk upon them as I read, and let us pray that the Lord will give us a good time.

I do not know what the Lord will say to you through me tonight. No matter who talks or what is said, if you are in the right relationship with Jesus He will talk with you. Let us all trust the Lord tonight and be in fellowship with Him, and be happy and restful, and have a sweet, holy time with Him.

We will let our minds rest upon thoughts in the first chapter of Acts. Let us rest our feet upon the solid rock of His truth.

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Praise the Lord! That is the "blessed hope!" He is coming again as they saw Him going. He is coming again to this old earth, which is mixed up in confusion and sorrow; in sin and misrule and everything else that is sad. He is coming again to straighten things out, and make things sweet and true and right. This is the thought which we let rest in our hearts with peace and blessing: First, as He left the earth they said, "He is coming back again." Before they had time to be very much troubled over His absence or have a very heavy heart, they were told, "He is coming again."

I want to turn your thought first back to a verse or two in the second chapter of Daniel. He tells us about these kingdoms, about this image which Nebuchadnezzar saw in his dream and which was interpreted by Daniel to represent Babylon, Medo-Persia, Greece and Rome. Those of you who are acquainted with history know the terrific conflicts which that represented. When Babylon passed off the field there was bloodshed, and when Alexander the Great swept through the world with his forces, and the mighty Medo-Persian empire passed away and Greece replaced it, there were terrible conflicts. Thousands and thousands of men were involved in an awful turmoil and strife. When Rome came on the field and absorbed the world, she was the iron kingdom and stamped and tore as a beast with iron teeth and brazen feet. She was a terrific power. Then the

second chapter also speaks of the stone that was cut out of the mountain without hands, and adds at verse 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Here is a statement with reference to the kingdom Christ is to set up. He is to come as King.

In Revelation 19 He is represented as going forth with the name upon Him, King of kings and Lord of lords, and while in the terrible conflict and bloodshed to which we have referred, one world nation displaces another, the expression describing that is mild compared to the expression used in describing the passing away of the kingdoms of the earth under the impact of the "stone cut out of the mountain." When Medo-Persia conquers Babylon amid great carnage the Word says, "another kingdom shall arise," but when the stone strikes the kingdoms they are "broken to pieces together and become as the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them. And the

stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:35. Here we have a picture of the authority and power accompanying the setting up of the Kingdom of Christ. The wonderful power, the pride, the pageants and the great armies, and the utter confusion of nations Christ is coming to displace by His authority, and by righteousness and peace.

Follow down the lines of kings: England herself has had but two really respectable rulers, and one of them was a queen. When you think of the nations of the earth in their misrule and confusion, and then think that the time is coming when the Christ is to sweep this earth and rule all nations as with a rod of iron and dash them to pieces if they resist, as a potter's vessel, it gives you peace.

I am glad it is not going to be England's king. I am glad it is not going to be Theodore Roosevelt, or President Taft, and the Senators and Representatives of this great and glorious nation of ours. I am glad it is not going to be they or any other nation that I know anything about. Think of China, and think of Japan, with its ruthless ambition, and the Emperor of Germany with wrath stirring in his heart because his plans are interfered with, and think of England striving to keep up with Germany lest she be smitten unawares! It gives you a headache to think of it, but they will all be swept off the field, and One who is Almighty, One to whom is given all authority and

power in heaven and on earth will rule the nations with a rod of iron.

Turn with me now to the second Psalm:

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon thy holy hill of Zion. I will declare the decree: the Lord has said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, oh ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are they that put their trust in Him."

This is a Covenant of Jehovah with His Son, His Anointed. He is going to give Him the nations and they are going to be ruled by Him. His heart is strong in righteousness and strong with the Spirit of peace and love, and He is going to rule. That

promise gives me comfort. We look at Him as He went up into the heavens after dying on the cross and rising from the dead, and appearing and reappearing in the forty days; we think of Him as disappearing as a risen Savior, as the Head of the Church and the loving Lord who is going to save us, but there is something besides sentiment in Christ; something besides beautiful self-sacrifice, and all this pomp and power among the nations is going to be replaced by His power, His Almightiness, His capacity to rule.

You may remember in the old age of David, before his son, Solomon, was declared king, Adonijah set up his kingdom first, and called the people to come over east of the river Jordan to him, and there they were having a grand time. They had a wonderful feast, but word was sent in to David the father, "Adonijah has declared himself king, and you promised the kingdom to Solomon." David immediately said, "Bring Solomon in," and he made him king to whom the promise had been given. But the other one had stolen in and while they were having a happy time east of the river, suddenly they heard a great shout on the other side of the river, and they said, "What is that?" The carrier came and said, "Your father David has proclaimed your brother king," and Solomon, the one who had a right to reign, was king by the edict of the father, David, and Adonijah and those who had been following a false king, scattered.

We were talking the other night about another ruler who will be having a time of glory, and will be ruling a great empire and having kings under and around him. These, too, will have their time of jubilation and all that, but the Father will say to the Son, "Now is the time to go," *and the One whom the Father has chosen will be king.* Yes, and when that shout of those hosts that go forth with Him is heard upon this earth, the antitype of Adonijah and his forces will slink away to the four corners of the earth, away from Him whose right it is to reign. Adonijah usurped the kingdom for a little while, but his shout had not died away until the true king came to the front, and that is the way it will be with Antichrist. The nations are misruled now and they will be governed in a great world-wide empire under the Antichrist, but Christ has entered into a covenant with God and God has entered into a covenant with His Son. Beloved, let us rejoice! Oh we are little folks; yes, we do not know very much; we are just little weaklings on this earth, one by one, each one of us, but we believe in Jesus, and bless His Name He has the power, and it says in the end of that Psalm that I read, "Blessed are all they that put their trust in Him."

Let us rest now, no matter what goes on around us; whether we go through the tribulation or whether we do not—let us leave incidental things with Him—whether we are raptured before or whether we are

raptured afterwards we do not care; whatever God's will is, is best, but let us rest confident and quiet and sweet in this wonderful thought that we belong to Him who has all power, and who is coming to rule, and the Antichrist cannot harm us if we rest under the blood and abide in confidence in Christ. I am happy tonight because I believe that there is a company of people here, and other companies scattered around this world, thousands and thousands of them, who rest content in the thought that Jesus Christ is our King, and it fills our hearts with joy. May God keep us pure.

The devil will rob you of that faith, beloved, if he can, and when his time is shorter than it is now, he will fight with even more desperation. Hell will be opened and the demons will pour forth thicker than they are now in the earth, and they will do their worst to break us down, but let us abide in simple faith; let us not try to be great or wise above the Word; let us not try to have any big experience; oh let us keep down under the blood and join in humble fellowship with Christ, and the day will come just as sure as God keeps His covenants, when you and I will be with the blessed Lord in His rulership over the earth, and whether the forces of the Antichrist rage around us in the tribulation or not, we are safe with Jesus if we keep trusting. Praise the Lord, He is coming to reign over the earth then with power, with a rod of iron controlling things, and having things at last go-

ing the way God wants them to go, and where He wants them to go.

Furthermore, the reign of Jesus is to be not only in power but in soundness of mind. In St. John's Gospel, 18:33-37, we read: "Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done? Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from thence."

What did He mean by that? He meant, "It is not like this Roman kingdom you are thinking about. The people of this world exercise control over one another with a domineering authority, but it will not be so in My kingdom. You can rule if you will, but you have to be humble; you have to give your life a ransom." So He replied, "My kingdom is not of this world." "Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a King. To this end was I born."

The wise men asked, "Where is He that is born King of the Jews?" He was born to be King but He had to be born as a man before He could be King, and He had to go through His human life of

humiliation, humbling Himself unto death, even the death of the cross, before He could be King. With Him it was "no cross, no crown," and it will be the same with you and me. He says, "To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth My voice."

You notice the strange turn Jesus gave that conversation. He didn't say, "For this cause came I into the world that I might be King over everybody," but "that I should bear witness to the truth." He is to be King of truth. King of power? Yes, He is to rule over all the nations with a rod of iron and displace all this perverted power and rule. But apart from straightening out the governments of the earth and ruling people in righteousness and peace, apart from controlling great masses of men, holding them with a steady hand, with far-reaching power and authority He is going to be a King of truth. Now that comforts me. Wouldn't you just like to know tonight what is truth? Some of you people who have been studying your Bible, wouldn't you like to know just exactly what is truth? Don't you puzzle sometimes in your study and ask the Lord, "Dear Lord, do show me—is this man right, or is that one right? Please show me what is truth." Well, just as He is going to sweep all the kingdoms out of the way and rule men according to the laws of heaven, so He is going to put in our hearts *truth;* He is going to tell us

what the truth is, and He Himself will be the embodiment of truth, and all error in thought, in heart, and in government will be swept aside.

We think of the rulers of the nations with power and authority, and we think of people who say, "Well, our politics are best; our way of doing things is best; our truth in the scriptures is best," but the Lord is going to show us the truth, and when He comes there will be peace in your mind, quiet and rest, because you realize that He is the King of truth, and that error and wrong conceptions, and partial conceptions, are swept away. It is not to be a question of the limitations of man, of some of the kings of this old world, of Theodore Roosevelt or President Taft or his counsellors, but of the King of truth, the Lord Jesus Christ. He says, "I was born for this purpose, to bear witness of the truth," and it was His answer to the question as to whether He was King. He didn't deny it. "I came to bear witness of the truth."

So I am so glad in my own heart tonight as I think of the Christ ruling over the earth, that all the false philosophies and all the false religions which are leading men and women aside into wrong paths which are a part of the Babylon life, are to be swept out. These are to be swept aside and there is to be one great mass of people who will serve Him in truth, and beloved, it may not be very far off. That rests me tonight. It may be just a little ways ahead of us

when these glorious things will be true, and of course, while there was a good deal of turmoil and battle and struggle and strife and bloodshed when one of these kingdoms was replaced by another, surely there will be tremendous crashes and changes when the Lord comes, and the Lord of truth will be here to rule over us.

Now let us turn to another phase of the Lord's coming. Rev. 19:5 says, "And a voice came out of the throne, saying, Praise our God all ye His servants, and ye that fear Him both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Allelujah: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God."

Now here is the marriage, and in Matt. 25 you read how the Bridegroom comes. We do not need to be mixed up on these two figures; they are both consistent. You say, "Are we to be the five wise virgins or the Bride? How can we be the attendants of the Bride and the Bride, too? You can be many

things if you will just keep still and not be too particular. The Lord can use any illustrations about us He likes. I don't care whether they call me a servant or a son; the Book says we are both. The Apostle calls himself a slave and then goes on to prove that we are not slaves any more, we are sons. He doesn't say that in the same sermon. I can use one figure today and another tomorrow. The Lord uses the figure of virgins in Matthew, and in Revelation He says something else. Don't try to make an illustration go on all fours and get mixed up. The thought is the same. The Bridegroom is coming, and the Book speaks of His coming in terms of a wedding. Here again we read, "His wife hath made herself ready." The marriage supper of the Lamb is come.

When the Lord comes back, He is coming with power and authority from God to rule over the nations of the earth and displace all other kingdoms and false systems of religion and philosophy. But while it is comforting to know that you will have a great authority over you that is powerful and strong, and comforting to know that the one who is ruling over you knows what He is doing, and is a real embodiment of truth, this is only a *part* of the blessed truth. He is powerful and wise and true, and free from all error, but when He comes with the great heart of God's *love* to greet a company of people that *love Him* it makes it still better, and so

the power of it and the truth of it will not interfere with the *love*. A woman might say to her husband, "I am glad you are wise and rich and powerful, but best of all is your tender love." Now I am glad that Christ is powerful, big enough, strong enough, perfect enough to rule, but I am also glad it is all to be done in great love. I rejoice in His truth, but I am so glad He loves me, and that we will have, not a mere cold embodiment of authority and truth with no Father, as will be the case with the Antichrist for instance, and as authority is manifested in many of the kings and rulers of the earth, but that He is coming with the tenderness of a Bridegroom, with the tenderness of the heart of God, and not alone as a great Ruler. He is the Bridegroom of our souls; He is looking for a people who love Him for His love, who love Him because He first loved them. Doesn't that go down deeper into your soul tonight, beloved friends, that the glorious King who is coming soon, a King whose glory you can see, is not going to stand you afar off, but is going down into the very depths of your life, and His tenderness is going to be embodied there, and is going to control your life as a husband who loves his wife and whose love and forbearance dominates the life of the wife? Oh bless the Lord tonight for our glorious King of power, of truth and of love.

There are other phases of His love that might be spoken of, but these are enough to comfort me that

He will be a King of power without error, the Bridegroom of His Bride. Now dear friends, it says here, "His wife hath made herself ready." Oh, as I stand here this minute before you there is such a cry comes up from my heart, and I feel the sweetness and the fullness of the power and the beauty of this thought of being ready, but He is not here yet, friends, and the devil can play havoc with us unless we are humble and faithful. The devil can separate you from that hope, and he will do it if he can, by throwing confusion into your hearts, but let us be simple and not ground our hope of seeing Him, the King of power and the King of truth and of love, on anything but His precious Word. Let us not be carried away by false experiences, let us be willing to test everything by the Word of God, be willing to listen to our pastors or our friends. It is a beautiful thing to be able to correct yourself when you find yourself going in a wrong way. Even when you cannot understand yourself you can say, "I don't know what this experience is I am going through, but You do, Lord, and I know You have died for me and I rest in Your arms tonight." Your past may have been very sad, your life may be full of bumps and trials, and today you may be under the very fires of God's providences, but you can still rest in His arms of love. May God help us to remember that when the Bridegroom comes five will be ready and five not ready, and when He comes He wants us

to be ready. There is such a thing as not being ready, and when I read Matthew 25, and I do read it often, and come to the words, "And the door was shut," a sadness comes into my heart that is almost unendurable. They went in with the Bridegroom and the door was shut. God's mercy endures forever, but when Jesus comes, whether I am dead or alive I want to meet Him. Let us so live, in these days of awful peril from all sorts of temptations within and without, let us so live that we shall meet Him in peace. Now it is ours to overcome. The blessed Christ Himself said, "He that endureth to the end the same shall be saved."

There is your King. He is very near. You can call it twenty-five years if you like, or five or ten. Even if it is fifty years it is very near. If it is ten years it is nearer yet, but it is near, and we must walk softly and carefully before Him that when He comes we shall be sure to be ready. And when the great jubilee day comes what a glorious time it will be when millions upon millions will be singing His praises with great joy in their hearts, and all the trouble gone, the tears wiped away from our faces, and death and sorrow and sighing taken out of our hearts because we are lifted up into that heavenly kingdom with Him, and the sorrows and trials of earth are over. Praise the Lord, it is worth the fight! It is worth the prayer! Let us not be diverted by anything, sorrow, trials, trouble or anything of the

kind, but let us hold firm and strong in the straight pathway that leads on to Him. Let money and prosperity go if it will; let this or that which allures, go, but let us walk humbly with Jesus that we may be able to meet Him in peace when He comes and be with Him as our King of power, our King of truth, and our King of love.

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